

SEVEN
GODLIE
AND FRUIT-
FULL SERMONS.

THE SIX FIRST PREACHED
by Master IOHN DOD: the last by Master
ROBERT CLEAYER.

WHEREVNTO IS ANNEXED,
A briebe Discourse, touching, 1. Ex-
tinguishing of the Spirit, 2. Mur-
muring in affliction.



AT LONDON,
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of the Swan. 1614.

GODIE

AND FRUIT

WILLIAMSON

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AT LONDON

Printed by J. Smith, Stationer for Wm. ...
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TO THE RIGHT

WORSHIPFVLL MASTER

ERASMVS DRYDEN Es-

quier, grace, and peace

be multiplied.



IR, it is a point well knowne vnto your Worship, that in duties of absolute necessity wee must regard what God doth command and enioyne, not what men doe approve and like of: and that wee must still offer vp our seruice in obedience to the Almighty, whatsoeuer men doe thinke or speake of vs. As for this worke of publishing the labours of such faithfull and painefull Ministers, as desire rather to spend their time in preaching, then in writing, I take it not to be a duty of that kind:

A 2

but

THE EPISTLE

but of an infectious nature, wherein the acceptance or disallowance of those that are godly wise, should haue a great stroke, either for encouragement to proceed in it, or for discouragement to desist from it. Herein hauing made some trial, I haue (through Gods blessing) found successe beyond my expectation: which as it ministreth vnto mee matter of much reioycing, in regard there are many thousands in Israel, who desire and embrace the sincere & plaine doctrine of the Gospell; so doth it set an edge on my desires to take vp some vacant houres in this imployment: being right glad, if by any meanes I may bee an helper to the truth, and an instrument of refreshing hunger-bitten soules, by conueying vnto them some baskets full of such fragments, as may bee communicated without any detriment or disadvantage to my selfe, or to any else. These Sermons I haue made bolde to recommend vnto your fauourable acceptance and patronage, not onely in regard of the interest which you haue

DEDICATORIE.

in them, and that encouragement which I haue often received from your Worship in businesses of this nature; but also because I perswade my selfe that your very countenancing of them, wil adde, though not vnto their goodnes, yet vnto their good esteeme, among many that are religiously affected.

And thus nothing doubting of your Worships fauour in taking in good worth this my bold attempt, I leaue you to the safe tuition of God Almighty, beseeching him to enrich you & yours with all manner of corporall and spiritual blessings in Christ Iesus; and to adde vnto your life, as also vnto the life of your faithfull and gracious yoake-fellow, many happy and comfortable daies.

*Your VVorships much indebted, and
in what I may be commanded,*

JOHN WINSTON.



The Doctrines of the first Sermon
on Z ECHARY 12. 10.

Doct. 1.

THe way to all happinesse, is, to haue the Spirit of grace.

2. None can make a faithfull prayer without the assistance of Gods Spirit.

3. The Spirit of prayer doth alwaies leade men vnto Christ Iesus.

4. The due consideration of Christ his death, is a forcible meanes to affect the heart with godly sorrow.

5. It is not sufficient to mourne for sin, but wee must make our sinnes to be our greatest sorrow.

6. It is not enough for men to be religious themselves, but their families also must be religious.

7. Holy duties must be performed in secret as well as in publike.

The Doctrines of the second Sermon
on L V K E 6. 48.

Doct. 1.

Hypocrites may goe as farre as Christians in many things.

2. They are the blesseddest hearers of the word, that are the best practisers thereof.

3. Euery man is in truth that out of temptation, which he sheweth himselfe to be in temptation.

4. Of all fals, the fall from religion is the most woful.

The

The Contents.

The Doctrines of the Sermon on PSALME 14. 5.

Doct. 1.

They that are most bold in committing of sinne, are most cowardly when dangers doe approach.

2. *God is alwaies present with good men.*
3. *Mocking is a grievous kind of persecution.*
4. *The estate of Gods people is commonly a poore and afflicted estate.*
5. *True godlinesse is that which breeds the quarrell betwixt the wicked and the godly.*

Five other select Doctrines.

Doct. 1.

They are the most miserable rebels, that rebell against God.

2. *It is an infallible note of an impious person, to bee unwilling to heare the word of God.*
3. *The more holy and wholesome any doctrine is, the more grievous to wicked sinners.*
4. *Our wretched nature is neuer so forward unto any thing, as unto that which is euill.*
5. *All the sorrowes of Gods children shall end in ioy.*

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THE FIRST SERMON, VPON
the twelfth of Zechariah.

ZECH. 12. vers. 10. 11, &c.

Vers. 10. And I will powre vpon the house of Dauid,
and vpon the inhabitants of Ierusalem, the Spirit of
grace and of prayers, and they shall looke vpon me
whom they haue pierced; and they shall lament for
him, as one that mourneth for his onely Sonne, and
be sorry for him, as one is sorry for his first borne.

11 In that day shall there be a great mourning in Ieru-
salem, as the mourning of Hadadrimmon in the
valley of Megiddo.

12 And the land shall bewaile euery family apart, the
family of the house of Dauid apart, and their wines
apart; the family of the house of Nathan apart, and
their wines apart.

13 The family of the house of Lewi apart, and their
wines apart; the family of Shimei apart, and their
wines apart.

14 All the families that remaine, euery family apart,
and their wines apart.

IN the eighth & ninth verses of this Chap-
ter is set down a gracious promise of God,
made vnto the church, which should

B

be

be in the time of the Gospell (for that is meant by the inhabitants of *Ierusalem*.) Which promise is this, that hee that is feeble among them : that is, the weakest Christian that made conscience of his waies, & of the meanes of his saluation, in that day should be as *Dauid*: that is, equal to the most excellent in the time of the law in sundry respects : and the house of *Dauid* : that is, the excellenter sort of Christians, should be as Gods house, and as the Angell of the Lord before them. The Prophet could not find any holie man, with whom hee might fildy compare them, and therefore he saith, that they should be like the Angel of the couenant Christ Iesus, which went before the Israelites in the wildernesse to guide and gouerne them.

Then hee goeth on and telleth vs, that after the Lord hath shewed this mercy vnto his Church, *He will seeke to destroy all nations that come against Ierusalem* ; that is, all the enemies that doe oppose themselves vnto his people; and endeavour to hinder his good worke in them, and for them. Now when it is said that *hee will seeke to destroy them*, the meaning is, that as hee hath a resolution to overthrow them, so he will prouide meanes whereby it shall be effected.

Then further in the tenth verse he setteth downe the meanes how his people would bee brought to such excellencie. *I wil poure vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the Spirit of grace, &c.* Signifying that he would vouchsafe vnto his Church vnder the Gospell a more plentifull measure

measure of his Spirit; that as they should haue more excellent, and cleere, and powerfull meanes; so they should find a greater blessing vpon the vse of those meanes; that whereas vnder the law, they had but drops of grace, distilling easily and by little and little, now they should haue whole buckets full, as it were; yea whole floods of grace poured downe vpon all sorts of Gods seruants. By the *Spirit of grace*, is meant the Spirit of adoption, and of regeneration; so called, both because it is giuen out of Gods free grace and fauour, as also because it worketh grace and goodnesse in all such as are endued therewith: this Spirit is further described by a speciall effect, *viz.* that it is a *Spirit of prayers*. Till such time as men are made partakers hereof, they may vse many words of prayer, but they are altogether idle and vaine; fruites of their flesh, and not of their faith; such as they haue great cause to be humbled for, and no reason at all to be comforted in: but when once they haue this Spirit put into their hearts, they can call vpon the Lord in an acceptable and comfortable manner.

Then next is shewed whither this Spirit leadeth them; to wit, vnto Christ. *They shall looke on him, whom they haue pierced.* When men begin to pray in a religious and conscionable manner, they disclaime all fleshly helps and hopes, & betake themselves vnto their Sauour, whom they haue pierced by their sinnes; for it cannot properly be said, that the *Scribes and Pharises, or Iudas, or the high*

4 *The first Sermon upon the 12. of Zechariah.*

Priests, or the *Romanes*, did put Christ to death: they being but instruments thereof; but the iniquities of Gods elect did the fact, and they were indeed the true and principall cause, that brought vpon the Sonne of God all manner of affliction, and persecution, and execution it selfe.

In the next place it is said, that when his children shall looke vpon him, *They shall lament for him, or ouer him, or concerning him*: (all comes to one reckoning.) As soone as they see what euils, and miseries, they haue brought vpon Christ Iesus, by their transgressions, and how odious their offences are, which could be healed by no other medicine, but by the precious blood of the immaculate lambe of God: the due consideration hereof will cause them to bee troubled and grieved at the very heart. Which griefe is set out, by two speciall circumstances; to wit, by the greatnesse of it, and by the truth of it. The greatnesse thereof is declared by two comparisons, which yet are inferiour and lesse then the thing it selfe.

For the first comparison, it is said, *That they should lament for him, as one that mourneth for his onely sonne, and be sorry, as one is sorry for his first borne*. If parents haue many children, yet it will much grieue them to part with any of them: but if they haue but one onely sonne, who is likely to be the heire of the family, and they lose him, and so are disappointed of their hope, then they vsually mourne with an exceeding bitter lamentation, as the woman of the citie of *Nain* did for the death of

The first Sermon upon the 12. of Zechariah. 3

of her onely son. *Luke 7. 11.* Such (the holy Ghost saith) shall be the sorrow of all true penitent persons, when they apprehend the multitude and grievousnesse of their finnes, whereby they haue slaine the Lord of life.

The second comparifon, here vsed to expresse the measure of their sorrow, is taken from the example of the *Jewes*, who when their godly & worthy king *Iosiah* was slaine in the valley of *Megiddo* neere *Hadadrimmon*, in fighting against *Pharaoh Necho*, King of *Egypt*, they lamented for him very bitterly: and not onely the common people who haue not so good a gouernment of their affections, mourned for him, but *Jeremiah* the Prophet also, and others of the best sort of men and women, tooke this losse exceedingly to heart, as seeing in the death of *Iosiah*, the death and ruine both of Church and common wealk. In which regard it was set downe as an ordinance, that they should haue set times of mourning, for that affliction which befell them through his death; and such (saith the Prophet) shall be the lamentation of those that attaine to the sight and sense of their finnes, whereby they haue slaine the Lord Christ Iesus. verse 11. 2.Chron. 35.

Hauiug thus set forth the greatnesse of their sorrow, he commeth in the next place to expresse the soundnesse thereof: *The land shall bewaile euery family apart, &c.* Not in the publicke assemblies alone, where the teares of one may draw on the teares of another, and so their mourning be either

naturall for company, or hypocritall for vaine glory: but he saith, that euery family should weepe apart, and in priuate; yea not onely the seuerall families, but particular persons, yea those that were most neerely lincked together, *viz.* the husband and the wife, should bee separated in this worke of humiliation, and not content themselves to pray and bewaile their sinnes one with another, but take some time each of them to performe this dutie in secret; and if they that are so inward one with another should lament apart, much more others, that are further off one from another.

By the house of *Dauid* is meant (as was before shewed) the excellenter sort of Christians; and the like is signified by the house of *Nathan*, who was the son of *Dauid*, of whom Christ came: (for the family of *Salomon* was wholly extinguished.) By the house of *Leui*, is meant the ordinary sort of the *Leuites*; and as for the family of *Shimei*, it was one of the principall families of *Leui*. Whence we may obserue, that all families without exception are tyed to this worke, and ought iointly and seuerally to performe the same. None are so good but they must weepe for their sinnes in secret, and pray for the continuance & increase of their goodness: and as it is not needlesse for the best, so neither is it bootlesse for the meanest, but whosoever doth so, shall haue a fountaine of grace opened vnto him, whereby all his iniquities shall be washed away.

The drift then of these words (wee see) is, to manifest and expresse the great goodnesse of God towards his seruants, in the time of the Gospell; and here is shewed,

1 First, what gift he wil bestow vpon them, *viz.* abundance of his holy Spirit.

2 Secondly, the good vse that they will make of it, which is two-fold.

1 First, they will betake themselues vnto faithfull prayer, and by the eye of faith looke vnto Christ, through whom both they and their prayers must be accepted.

2 Secondly, they wil grow to a maruailous great loathing and dislike of their sinnes, and sorrow for the same, which is declared by two maine circumstances, *viz.*

1 The greatnesse thereof, which is illustrated by two comparisons.

2 The soundnesse thereof, both which are more fully laid open in that which goes before.

Thus much concerning the meaning and order of the words: now let vs consider of such instructions as may thence arise for our learning.

Verf. 11. [*And I will poure vpon the house of Dauid, &c. the Spirit of grace &c.*] In that the Lord hauing promised, 'that his Church shall bee brought to wonderfull excellencie, doth set downe this as the meanes whereby he wil effect it, that they shal haue the Spirit in great plenty powred downe vpon them, this shall be the doctrine, That the way

to

8 *The first Sermon vpon the 12. of Zechariah.*

Dof. 1.

The Spirit of
God is the au-
thor of all hap-
pinesse.

to all happinesse and blessednesse, is to haue the Spirit of grace bestowed vpon vs.

Whosoever hath not this, though he bee neuer so great in the world, hee is altogether wretched and miserable, subiect to the curse of God, and to continuall vexations, and discontentments: and on the other side, whosoever hath this holy Spirit dwelling in his heart, is an happy and blessed man, though hee be neuer so much dejected and cast downe through outward afflictions and tribulations.

*Isa. 32. 13.
14. &c.*

This point is euident in the prophecy of *Isaiah*, where it is shewed, that so long as the Spirit of God is withheld from men, they haue grievous ruines, and desperate decays among them, and they still go from ill to worse, being ill without, and ill within: but how long doth this continue? *Untill the Spirit bee powred vpon them from above.* And what then? *The wilderness shall become a fruitfull field;* That is, those men and women that were like a wilderness before, bringing forth nothing but brambles and briars, nothing but pride and worldlinesse, and such like fruites of the flesh, even those men and women shall be as a fruitfull field, being beautified and adorned with the vertues of Christ, and with the graces of his Spirit, and not onely so, but likewise enriched, with all good prosperity, which the Lord seeth needfull for them.

Reasons.

Now the reasons why the Spirit maketh men so happy, are these.

First

First, because it doth mortifie and crucifie the flesh; that is, originall corruption, with all the lusts and fruites thereof. It doth not lye still where it is, suffering the soule of the party to be vnder the dominion of sinne; but it abateth and consumeth it by little and little, till at length his soule and body bee as cleare from sinne, as *Adams* was before his fall. So that looke how the *Israelites* did by degrees weare and wast the *Canaanites* out of the land, till it was wholly brought in subiection vnto them: so doth the holy Ghost destroy and root out the enemies of our soules; not making them tributarie, as *Ioshua* did some of the cursed *Canaanites*, but spoyling them of their strength by little and little, and at length vtterly consuming * them, so that they shall haue no place at all within vs. And as it killeth sinne, so it quickeneth the dead soule, and maketh the whole man apt and fit for euery good worke. That Spirit which raised vp *Christ Iesus* from a naturall death, doth also raise vs vp from the death of sinne, to the life of grace: and putteth more spirituall strength into vs, then the flesh, the world and the diuell can bring againe vs.

Furthermore in the third Chapter of the second to the *Corinthians*, there are three speciall reasons to shew the happinesse of him that is endued with Gods Spirit: the first whereof is this; That whereas all men naturally are like the *Iewes*, who (as it is there said) when they come to the meanes of salvation, haue a veile vpon their minds, so that they can see nothing to saue their soules, to further

* This is to be vnderstood of the time of their dissolution: as it appeareth by diuers other Doctrines of *Master Dods*: as that on *Isaiah*, Doct. 4. and Doct. 8. that God looks not for perfection in this life. See also the 3. vse of this Doct. *Ephes. 2. 1.* *Rom. 8. 11.* *1. Iohn 4. 4.* *Reas. 2.*

their repentance, to cause them to belecue in Christ Iesus, and to place their hope, and happinesse in him: as soone as euer the Spirit of grace entreth into them, this blindnesse of minde and hardnesse of heart is remooued; and then they are enabled soundly to vnderstand, and truly to applie the word preached vnto their owne soules.
Verse 16.

3

Againe, it is said in the selfe same place, *That where the Spirit of the Lord is, there is libertie, Vers. 17.* Till such time as that doth set men free, they are held fast in the cordes and chaines of iniquity, and are miserable slaues vnto the vilest slaue that is, euen vnto Satan himselte (who is an Apostata, and a reprobate,) and in the most wretched slauerie that can be imagined, *viz.* to serue sin in the lusts thereof; and (which is the most grievous of all the rest) they shall haue the worst wages that may be, euen the curse and vengeance of God, while they liue, and eternall damnation of body and soule after they are dead. Now when the Spirit of Christ taketh possession of vs, it causeth vs to disclaime the seruice of Satan, and to become seruants vnto the liuing God; it filleth vs full of good meditations, of holy desires, and spirituall affections; it furnisheth vs with ability to performe the duties of religion, & of our callings, & in a word, it maketh vs willing and able both to do all maner of good, and to resist all manner of euill. So that after wee haue receiued the holy Ghost into our hearts, we shall not say: This is my nature, and I cannot doe other.

Rom, 6.

otherwise: but with the Apostle *Paul*; *I can doe all things through Christ that strengtheneth mee*: I wil neuer bee in bondage vnto my corruptions any more; for grace shall haue the vpper hand of nature, and the Spirit shall master the flesh, and get the better of it.

Lastly, it is added in the same place, that by vertue of the Spirit wee see the glory of Christ in the Gospel, and are changed into his image, from glory to glory; that is, from one measure of knowledge and holinesse into another. *verse 16.* Wee would thinke no price too great to be giuen for such a looking glasse, as would make one that is deformed to become beautifull by the very beholding thereof: how much then should wee esteeme the holy word of God, which (through the operation of the Spirit) is made effectuell, not to change the naturall visage (which is a smaller matter) but to alter the forme and shape of the soule, and to make it very beautifull and amiable in the sight of God and of his holy Angels, which was before time a most vgly and deformed creature? This must needs be a maruellous great benefit; for if the defacing of Gods Image be the cause of all our woe, then the repairing thereof must of necessity be the cause of all our happinesse.

A fifth reason why their state is so happy that are endued with Gods spirit, is, because that is it which comforteth and strengtheneth them in all their temptations and troubles. Those that are destitute of this holy comforter when aduersity ligh-

12 *The first Sermon vpon the 12. of Zechariah.*

teth vpon them, do either fret or faint; either fall to murmuring, or to desperation: but those that haue their hearts replenished with the holy Ghost, doe then most strongly reioice, when tribulations and miseries lye most heauily vpon them: as the Apostles when they were most grieuouſly persecuted, are said then *to be filled with the holy Ghost.* And what of that? Then *they reioiced that they were counted worthy to suffer rebuke for Christ his name.* And as Pauls sufferings did abound, so did his consolations in Christ abound also. So that when comfort is comfort indeed, and when life it selfe would go vnlesse comfort came, then doth the holy Ghost most plenteously refresh the heart with inward ioy and contentment: according to that saying of the Apostle Peter; *Now for a season yee are in heavinesse, and yet reioyce with ioy unspeakable and glorious.*

Acts 4.31.

Acts 5.41.

2. Cor. 1.5.

1. Pet. 1.6.8.

Hitherto the reasons alleaged haue tended chiefly to this, euen to shew what good the Spirit of grace bringeth vnto our selues.

- 6 Now further, there is a sixth reason for the confirmation of this point, which is, that it doth also make vs exceeding profitable vnto others; which is a very great addition vnto our blessednes. Al the wit, & learning, and art in the world, cannot make a man to bee a constant and conscionable doer of good, but Gods spirit alone must doe that: and therefore goodnesse is set downe as a fruit thereof. Gal. 5.22. And in the sixth chapter of that Epistle, ver. 1. the Apostle saith; *If any man be ouertaken by any offence, ye that are spirituall restore such a one, not ye that*

that are wittie or learned, &c. For no man can be a good Physitian vnto others, but he that hath first wrought a cure vpon his owne soule; in which regard the Apostle Paul saith: *We are able to comfort* ^{2. Cor. 1. 4.} *others with the consolations wherewith wee our selues haue been comforted.* Looke then who is most spirituall, and wee shall find that he doth alwaies most good. Therefore was it, that when the Apostles were to conuert the whole world, and to batter downe hell gates vpon Satans head, they had the Spirit plentifully poured downe vpon them; which filled them so full of heauenly wisdom, and courage, and zeale, that they did that which al the Kings and Monarches of the earth could neuer haue effected by all their power and policie. So also when Christ was to doe the greatest good that euer any creature did, the Lord saith, that his Spirit shall rest vpon him: and thereby was he fitted to go through with the great worke of our redemption. For (as it is in that place) *the Spirit of the Lord is a Spirit [of wisdom and understanding]* ^{Isai. 11. 1.} making those that haue it to be of a sound iudgement, and able to search into the hidden things of God: [*a Spirit of counsell*] to guide and direct them [*and of power*] to strengthen and confirme them, though they were neuer so feeble and weak: [*a Spirit of knowledge and of the feare of the Lord*] to make such as are indued therewith, prudent in his feare, as there the Prophet speaketh.

Now seeing it is cleare by these reasons, that the hauing of this holy spirit is the way to al happiness:

Use 1.

First of all, this may serue for the iust reproofe of those that would faine liue happily and comfortably, and yet neuer had any feruent longing, nor made any earnest request for Gods Spirit, and the graces thereof: they plainly manifest themselves to be ignorant and carnall persons, that do not yet know what true happinesse meanes.

2

Secondly, here are those much more sharply to be rebuked, who thinke it best not to be led by the Spirit, but rather by the lusts of the flesh, and the lusts of the eyes; imagining in their folly and madnesse, that if they can heape together a great deale of wealth, and aduance themselves and theirs to great places in the world, then they shall be happy men, and leade a merry and cheerefull life: albeit they neuer take any care, nor vse any endeuour to get the spirit of grace into their hearts, but rather think them to be out of their wits that labor to be spiritual. Wil these men know what their estate is? the Apostle telleth them: *If any man haue not the Spirit of Christ, the same is not his*: and if hee bee not his, he is for the present, a bondslaue of Satan, and in the state of a reprobate; and if such can bee happy men, then are they happy, otherwise not. If it were possible that for their outward condition of life they could be equal vnto Adam in paradise, yet must they needs be very miserable as he was, when the spirit of God was taken from him; it was not the gardē of Eden that could then yeeld him contentment, but he was in farre greater miserie and perplexity in that place then many theeuers are in the

Rom. 8. 9.

2. Cor. 13.

the dungeon, or vpon the gallowes, when they are ready to be turned ouer. He that hath the spirit of God as *Paul* had, shall find a heauen in prison, in sicknesse, in death it selfe: whereas he that hath it not, shall find a hell, though he liued in as good a place as the very paradise of God was.

Thirdly, here is an vse of instruction, *viz.* that wee should search and try whether wee haue the Spirit or not: for it is not a matter of small consequence, but such as neerely concerneth vs.

3

If then we would be resolued of this point, let vs first examine, whether there be in vs that continuall warre and conflict (mentioned *Gal. 5. 17.*) betweene the flesh and the Spirit, which al godly men do find and feelee in themselves more or lesse: for as the Apostle there speaketh, *The flesh lusteth against the Spirit, and the Spirit against the flesh.* Now this combat is generall throughout all the powers and faculties of the soule, as (to giue instance in the chiefe of them:) First, in the vnderstanding part, there is a conflict betweene carnall reason, and the iudgement rightly informed by Gods word; as in this particular: A good man is railed vpon, and vnderferuedlie traduced, and vilified; in this case reason will thus play its part: Why should you beare it at his hand, are not you his better? haue you not him at an aduantage? Why should you not take him downe, and giue him as good as he brings? Nay (saith the Spirit) you must not render euill for euill, but rather *overcome euill with goodnesse, and blesse them that curse you, and pray for such*

How we may
discerne whe-
ther we haue
the spirit or
not.
Gal. 5. 17.

*Rom. 12.
Marth. 5.*

16 *The first Sermon vpon the 12. of Zechariah.*

such as hate you and persecute you in word or deede: they haue too much fire in them already, and therefore do not you adde more fuel thereunto, lest the flame be redoubled; but rather cast water vpon it, that it may be extinguished. Thus doth the Spirit bring the weapons of God to subdue the flesh, euen as the flesh doth come armed with the weapons of the Diuel to resist the Spirit. Indeed there is many times in vnregenerate persons, a fight betwixt carnall reason and their naturall conscience; but that is not generall throughout all the powers of the soule, neither doth it extend it selfe vnto the motions and inclinations that are euill, to curbe and repress them; nor breede humilitie and poertie of spirit, in the parties in whom it is found, and so driue them to the Lord to craue aide and strength from him to subdue their corruptions: but these checks of the naturall conscience do rather make men more fierce and froward, and at length more violent and outrageous in sinning, especially if they haue been occasioned either by the hearing of the terrible curse of the law, denounced against them in the publicke ministry; or by the faithfull dealing of some Christian friend, which hath thoroughly applied the threatnings of the word vnto their drowisie consciences, wherewith they were moued for the time, but afterwards returne to their vomit again: then (I say) they will be much more boisterous in their sinfull courses then euer they were before.

And as there is a conflict in the vnderstanding
part,

part, so is there the like in the affections : for the flesh is ready to draw them vnto pride and enuie, and vncleannes, and couetousnes, &c. But the Spirit stirreth and moueth them vnto better things, shewing withall that those forenamed vices will harden the hart, make it vnfit for prayer, or thankgiuing, or any such spirituall exercise; and in the end will bring many bitter troubles and afflictions vpon those that let them to haue sway and dominion in their soules; all which euil inconueniences we shall escape, if our affections bee heauenly and spirituall, and set on their right objects.

So likewise in the will this fight will appeare, wheresoeuer true sanctification is begun. For the flesh will be vnwilling to pray, to heare, to meditate, to confesse; & in a word, as any duty tendeth more to the crucifying of the lusts thereof, so will it be more auerse therefrom, and more prone to delay and to put off the performance thereof. But the regenerate part is contrarie disposed, and chearfully embraceth that which is good, though it be clogged and hindred in the performance of the same: setting downe this for a certaine truth, that the more painefull any seruice is, the more gainefull it is; that though we begin our prayers in heauinesse, yet wee may end in gladnesse; that the more vntactable and vntoward the flesh is, the more glorious our conquest is, if we can get the maistry of it, and bring it into Gods presence; and that if we cannot do as well as we would, yet if we do as well as we can, we shal be accepted and blef-

fed of the Lord: and by the sight and sense of our manifold failings, grow more humble and lowlie in our owne eies, and more pittifull and gentle towards others.

And lastly for the memory, before their conversion, Gods owne children are prone to remember iniuries and vnkindnes, which others haue offered vnto them, and to forget such as they haue offered vnto others; they can hold fast all such things as will further corrupt them, but they let slip whatsoever may benefit and helpe then in good and holy courtes: but after their regeneration the case is altered with them: for them they strue to disburden their memories of all things that may hurt them, and to retaine onely such matters as may make them more humble, and mercifull, and thankfull. This spiritual fight in the inward man is a most infallible mark of the spirit of grace, which is the rather to bee noted, because many of Gods seruants through ignorance take it to bee quite contrary. We find (say they) such a deale of carnall reason, so many sinfull affections and lusts, & such vnwilllingnes and vnfitnesse for euery holy dutie, that we much doubt whether we haue Gods spirit in vs or not. But who tels you that there are so many things amisse in you? who is it that causeth you to see the errors of your mind, and the corruptions of your heart? who is it that causeth you to hate them, and to bee out of liking with your selfe for them? who is it that enableth you to take Gods part against them, and to strue by all meanes to
be

be freed from the bondage of them? Is it not the spirit of God that worketh al these good things in you? and why then should you make question whether it dwell in you yea or no: these are fruits of the Spirit, which are neuer found in any but in spirituall men.

And if any desire yet a further triall, let him examine whether there bee in him those other vertues of the Spirit which are recited *Gal. 5. 22. viz.* 1. Loue vnto God, to his word, to his Saints, to mankind, yea to our very enemies, so far as to desire their conuersion and saluation. 2. Ioy in Gods fauour, in that hee hath giuen vs any sparkles of grace, and thereby assured vs that he wil prouide al good things for vs in this life, and afterwards saue our soules and bodies euerlastingly. 3. Peace with the Lord himselfe, with our consciences, and with our brethren. If (I say) any desire further assurance that the Spirit of grace doth possesse his heart, let him try whether he can find in himself these fruits thereof, together with the rest there mentioned; to wit, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance: and as these doe more or lesse abound in him, so may he be assured that hee is more or lesse spirituall.

A fourth vse of this point may be this, that see. *Vse 4.* ing our happinesse doth ebbe or flow, according to the working of the holy Ghost within vs, therefore we should vse all meanes to get and increase the same in our hearts.

Now one meanes is, exceedingly to desire it,

How Gods
Spirit may be
obtained.

Isaiah 44.3.

and earnestly to long for it: for the Lord saith in the prophecy of *Isaiah*: *I will poure water vpon the thirstie, and floods vpon the dry ground: I will poure my Spirit vpon thy seed, and my blessing vpon thy buds.* In which place, wee see, there is a large promise made, but to whom? To poore desolate Christians that doe feele their owne miserable and wretched estate, and doe euen thirst for a supply of Gods graces, as the dry and parched ground doth for the raine to fall vpon it; which doth euen gape for it before it comes, as if it would deuoure the clouds before they fall. Concerning such the Lord saith, that he will poure water vpon them: neither shall they haue grace by drops, but whole floods thereof shall be poured vpon them: for God can as easily ouerflow their soules therewith, as the ground with waters when it stands in need thereof. But what shall they be the better for this? what benefit shall they find thereby? The Prophet telleth vs in that very place. *Vers 4. They shall grow as among the grasse, and as willowes by the rimers of waters.* No raine can make the grasse so fresh and greene; no riuer can cause the trees that are planted thereby, so to flourish and prosper as the Spirit of God will euery thirsty soule, when it is plentifully poured thereupon.

- 2 A second meanes to obtaine the Spirit, with a daily encrease of the gifts and graces thereof, is to pray for it, (as euery one will that doth heartilie long for it) and to beleue that wee shall haue it: and that wee may doe so, our Saniour maketh a notable

notable argument for vs. *Aske* (saith he) *and it* Luke 11 12.
shall be giuen you : seeke, and ye shall find, &c. Oh but Obiect.
 I am vnworthie, might some say, both to aske and
 to receiue any thing at Gods hand. Why (saith
 Christ) *If yee which are euill can giue good gifts vnto* Ans.
your children, how much more shall your heavenly father
giue the holy Ghost to them that aske it? As if he should
 haue said : You haue no matter of desert in you,
 and therefore you are discouraged from prayer :
 but what merite is there in one of your little chil-
 dren, which are full of frowardnesse, of brawling
 and vnquietnesse : yet if they aske any thing of
 you that you conceiue to bee good for them, you
 will presentlie grant it vnto them. Now if you
 that are sinfull can passe by the infirmities of your
 children, and giue them such things as are need-
 full, though you haue made them no promise; and
 you cannot relieue them without cost and paines
 vnto your selues, nay many times not without
 pinching your selues, and sparing from your owne
 backs and bellies : if you (I say) that are euill can
 deale thus louingly and kindly with your children,
 how much more wil your heavenly father, who is
 the God of all goodnes, yea goodnes it selfe, deale
 fauourably with his children, hauing made a pro-
 mise vnto them, & it being no paines nor charges
 vnto him, to bestow a plentiful measure of spiri-
 tuall graces vpon them: and especially seeing that
 the more liberall hee is that way vnto them, the
 more glory shall thereby redound vnto his great
 name. If then we desire the Spirit of grace in an

22 *The first Sermon upon the 12. of Zechariah.*

abundant measure, let vs craue it at the hands of the Lord, who giueth of the same liberallie, and casteth no man in the teeth: and we may the more comfortably and confidently do thus, because we liue in those happy times, wherein the Lord hath promised to *pour his Spirit vpon all flesh*, and to bestow as excellent gifts and graces vpon ordinarie Christians, as the most worthy men had in the time of the law.

Joel 2.28.

3

A third meanes to get and increase the vertues of the holy Ghost, is, with reuerence and conscience to hearken vnto the word: for as the Apostle saith, the Spirit is not bestowed for any goodnesse in vs, or through any workes wrought by vs, but God of his free mercy giueth it, and conueigheth it vnto his children, by the preaching of the Gospel. And againe, the same Apostle perswading the *Thessalonians* not to quench the spirit, (for that is the best fire in the house, and without it men must needs freeze, in woe and sorrow and misery) he saith, *despise not prophesying*; that is, the ordinarie ministry of the word, when it is truly expounded, and faithfullie and wiselie applied, as may be most for the edification of the hearers. This is as it were the fuel whereby the fire of God is continued and increased in our soules; and as we are more carefull in this duty of laying vp the word in our hearts, so shal we find the warmth, or rather heate of the Spirit to bee more abundant and more constant in vs.

Gal. 3.2.

1. Theſſ.

1. Cor. 14. 3.

Lastly, if we would haue the holy Ghost continually

The first Sermon vpon the 12. of Zechariah. 23

nually working in vs with great efficacie, let vs labour euermore to keepe an humble and broken heart, and beware of pride, and all vaine conceipt of our selues, as the very rocke against which the ship wherein the Spirit is carried, doth, as it were, make shipwracke: for *God resisteth the proud, and giueth grace to the humble.* If one haue a haughty heart, though there be no body else that seekes his ouerthrow, the Lord will bring him downe: but if any haue a meeke and lowly heart, there is a palace for the Lord himselfe, *who will dwell with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a broken heart.* 1. Pet. 5. 5. Isa. 57. 15.

In the last place here is an vse of comfort for all such as are endued with the Spirit of grace; sith that is the fountaine of all happinesse, therefore are they blessed people, and shall bee blessed, what crosses soeuer they meete withall. And what oppositions soeuer they finde either from Satan himselfe, or from any of his limmes, those that are once ingrafted into Christ, and are become plants of the liuing God, haue the streames of liuing waters running through their hearts; and therefore must of necessitie prosper and flourish, though the heate of persecution, or any manner of affliction beate neuer so violently vpon them. Indeed if wicked enemies of the Church could withdraw and withhold Gods spirit from the hearts of his children, then might they hinder their happinesse, and make them truly miserable: but seeing they

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Iohn 3.

they can no more stay the operation thereof, then they can stop the course of the wind from blowing whither it will: therefore shall they neuer be able to defeat Gods seruants of that blessed estate which in Christ Iesus hee hath promised vnto them, and through his precious blood-shedding purchased for them.

The Spirit of grace [and of prayers.] From these latter words ariseth this second point: that

Dott. 2.

Faithfull pray-
ers proceede
from Gods
Spirit.

None can make any acceptable praier vnto the Lord, vnlesse hee bee assisted and directed by the Spirit of grace.

Rom. 8. 15.

Howsoeuer men imagine it to bee an easie matter to call vpon God, yet the truth is, that it is as hard for any, of himselfe to make a faithfull praier, as it is to make a world. Therefore it is said in the pistle to the *Romans*, *Ye haue receiued the spirit of adoption, whereby we cry Abba, father.* So that none can confidently cal God father, but by the helpe of his blessed Spirit. If vnregenerate men will pray to their father, Christ telleth them who he is, when speaking to such kind of persons, he saith; *You are of your father the Diuell.* And how proueth he that? *The lusts of your father yee will do.* As those that are willing to do the workes of God, are assuredly the children of God; euen so they that are ready to doe the workes of Satan, are without doubt the children of Satan; and if they will pray vnto their father, they must pray vnto the Diuell.

Iohn 8. 44.

Rom. 8. 26.

Againe, in that very place it is said, that *the Spirit helpeth our infirmities: for we know not what to pray*

pray as we ought, but the Spirit it selfe maketh requests for vs with sighes that cannot be expressed; where it is euident, that the best of Gods seruants, without the helpe and assistance of the holy Ghost, are ignorant both of the matter and manner of prayer; but the Spirit doth informe their minds what to aske, and frame their affections how to aske in an holy and acceptable sort: so that albeit sometimes they want words to expresse their meaning, yet they are ful of inward sighes & heauenly desires. But what are they the better for them (will some say) if they cannot poure them foorth before the Lord in an outward forme of prayer? They are much the better, because (as it is in the 27. verse) *He that searcheth the harts, knoweth the meaning of the spirit*: and he so knoweth it, that he approueth of it, and delighteth in it. If there bee neuer so many good words, and those vttered by the very Saints of God themselues, yet if they proceede not from the Spirit, but from the flesh, (as sometimes they may) they are not pleasing vnto the Lord, but abhorred of him. And on the other side, albeit there be no words at al (as many times it falls out, when the hart is oppressed through extremity of griefe) yet if there bee a multitude of holy desires in the soule, stirred vp through the powerful working of the holy Spirit, they are accepted of him, and shal bee rewarded by him: for (as it is added in the place aboue named) *The Spirit (euē at such times) maketh requests for the Saints according to the will of God.* And therefore their suits according with his
E will,

will, he cannot but yeeld vnto the same.

John 16.8.

Again, it is the proper worke of the Spirit to conuince the iudgement of sinne, and to humble the heart therefore, without which, there can no faithfull prayer be made vnto the Lord. Bring neuer so strong reasons to adulterers, or gamesters, or Sabbath-breakers, or any that liue in the continuall practise of such dangerous and damnable sins, and presse them neuer so forcibly to cause them to forsake their leaud and wretched courses; and yet can they not see why they should leaue them, but rather imagine that they may lawfully follow the same still. And no maruell: for till the God of heauen do set downe their carnall reason, it can neuer be set downe; and till he stop their mouthes, they will neuer be silenced, but still haue somewhat to say for their wretched and vile behauiour.

Reasons collected from the former places.

Seeing then it is eident, that Gods Spirit alone can perswade vs of the loue and fauor of our heauenly Father towards vs, that so we may be in case to pray vnto him: and withal must furnish vs with the matter, and helpe vs in the manner of our prayers, and humble vs in the sight of our owne miserable wants, that so we may bee more earnest and feruent in the requests that wee make: the point now in hand, may hence bee strongly concluded; to wit, that none can make a faithfull prayer without the speciall aide and direction of the holy Ghost: which serueth,

Vse 1.

First for the confutation of those senselesse people, that will bee talking and bragging how they pray

pray day and night. They that know what it is to lift vp a feruent prayer vnto the heauens, doe easily discerne that they are but meere braggers and boasters, and that indeede they neuer made one faithfull praier since they were borne, because they are, and still haue been sensuall and carnall, and vterly void of any sanctifying grace of Gods spirit: and therefore so farre are they from hauing any cause of reioycing in regard of their good prayers (as they cal them) that they haue great cause to be humbled for them, as being workes of the flesh, and not of the Spirit, such as doe rather prouoke the Lords displeasure against them, then pacifie his anger, or any way procure his fauour towards them.

Such are the prayers of all blind and ignorant Papists, who pray in an vnknowne tong, to whom it may bee said, as it was by our Sauour vnto the sons of Zebedeus, *Ye know not what ye ask*. They may speake what they list of their often praying, and how readily they can go through with their stint and taske: but they that vnderstand what it is to bring God and their owne soules together in earnest requests, and feruent supplications, cannot but iudge them to bee bragging Pharisees, who thinke that the Lord is beholding vnto them, and indebted vnto them for such prayers; whereas in truth he may iustly condemne them vnto hell for the same, and wil do so, if they be not humbled for them, as well as for the rest of their iniquities. And therefore they that haue indeed the Spirit of pray-

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er, are of another mind: for when they haue vsed the best preparation that possibly they can, they find so many defects in their prayers, that they are driuen to make a new prayer for the pardoning of those their wants, and are stirred vp heartily to praise the Lord, whē they can in any poore measure powre out their soules before him, as knowing, that it is not from any strength that they haue in themselves, but from the help and furthurance of his good Spirit.

2

Iude vers. 20.

Secondly, let this be an instruction vnto vs, that if wee would pray aright, and speed accordingly, wee labour (as *Iude* exhorteth) *to pray in the holy Ghost*. For those be the petitions that pierce the heauens, and bring peace and comfort vnto the conscience. But how shall we know, whether our prayers proceed from Gods Spirit or not? for our sinfull hearts are apt to deceiue vs on both sides: *viz.* either to make vs thinke (through Satans suggestion) that wee do not pray in the holy Ghost, because we haue so many frailties, when in truth we doe; or that we pray as wee ought to doe, because we haue matter and words at will, when indeed there is no such thing, but onely a naturall gift of vitering that which is in our mindes and memories, in apt and fit tearmes, and in a fluent manner of speech. Therefore if wee would know, what it is to pray in the holy Ghost, it is this.

Rules for
prayer.

First, wee must haue a warrant for the things that wee aske, and that from the word of God, where

where the Lords will is reuealed; according whereunto all our petitions must be framed. In which regard we must acquaint our selues with the holy Scriptures, and often exercise our hearts in the meditation thereof. That is, as it were, the wood, whence wee must fetch timber for this building: and the mine, out of which wee may take many golden arguments to bring before the Lord in our prayers, which hee cannot deny because they are his owne hand writing, whereby hee doth grant vs liberty to aske, and assurance to obtaine all needfull things. So that spirituall graces wee may aske simply without any exception, or limitation: and for outward blessings, we may craue them so farre as they may bee good for vs: and for crosses wee may lawfully desire either to haue them kept from vs, or sanctified vnto vs, so that we may haue strength and patience to beare them, and grace and wisdom to make a right vse of them.

1. Iohn 5. 14.

Secondly, we must be touched with an inward longing, and earnest desire of the things which we aske, for it is said, *that the Spirit maketh request for vs* 2
[with sighes] which cannot be expressed. As we see in *Hannah*, who came with a heart full of heauenlie meditations and of holy desires, which shee did not expresse in words, but made them knowne vnto the Lord, with whom her heart was labouring all the time of her prayer. Now if we would obtaine this inward affection, wee must ponder much on Gods goodnesse and readines to heare, and to helpe vs; and of our owne miserable wants, Rom 8. 26.

which moue vs to become suiters vnto his Maie-
 stie: and then if we can get a good perswasion of
 God, and a due estimation of the things which we
 beg at his hands, we shall not chuse but be instant
 and earnest in our prayers; not taking vp the time
 in words of course, and in making vaine and idle
 repetitions, or drowlie and lumpish petitions, as if
 we cared not whether we lost, or found; but wee
 shall bee able to crie seruently vnto the Lord, and
 then cannot he deny our requests. *For he heareth
 the cry of them that feare him, and fulfilleth their de-
 sires; and the prayer of the righteous auaileth much
 when it is seruent.*

Pl. 145. 19.
 James 5.

3
 See M. Dods
 Sermon on
 James 4. 3.

Thirdly, if we would haue this testimony vnto
 our soules that wee pray in the holy Ghost, then
 must wee propose a right end in our suits, not as-
 king any thing with an intent to speud it vpon our
 lusts, but with a purpose to vse it vnto the glory of
 God, the furtherance of our owne saluation, and
 the good and comfort of mankind, especiallie of
 such as are of the household of faith.

4
 Fourthly, we must belecue that we shal obtaine
 that which we aske; according to that of our Sa-
 uiour: *Whatsoeuer ye desire when yee pray, beleeue that
 ye shall haue it.* Which faith of ours will bee vnto vs
 a sure argument, that we pray in the Spirit, which
 stirreth vs vp to make such requests alone, as it as-
 sureth vs shall be performed. But by the way let
 vs obserue, that sometimes spirituall men may
 make carnall prayers, as *Iob*, and *Elijah*, and *Is-
 mah* did, when they desired that God would take
 away

Mar. 11. 14.

away their liues; which proceeded from the pride of the flesh, and from the rebelliousnesse of their wils, in that they could not content themselves to liue in that estate, wherunto the Lord had brought them. Such fleshly petitions may wee sometimes put vp before the Lord; but we shall haue checks and rebukes in our hearts for the same, and no assurance that they shall be granted: but when our suits are spirituall, the holy Ghost which moueth vs to aske, will also perswade vs that God is able and willing to heare vs, and to relieue vs, and that therefore we shall obtaine a blessing sooner or later.

Let vs therefore labour to aske in faith, (as the Apostle James exhoreth) and not wauer: for hee that *James 1. 3.*
wauereth, and maketh question whether God will heare him or not, is like a waue of the sea tost with the wind, and carried away; being neuer at quiet in himselfe, but sometimes imagining that the Lord will helpe him, he runneth vnto him; and then hauing a conceit that such and such men will doe somewhat for him, hee leaueth prayer, and betaketh himselfe vnto them: but finding no reliefe there, he will to prayer againe; and yet hauing not a present answer, nor faith to wait vpon the Lord, he fals to shift for himselfe by vsing of ill meanes; and so is altogether vnstable and vnsetled, euen as the waues of the sea that are neuer at rest; euerie vaine cogitation, & euery slight tentation tossing and turmoyling, and disquieting his hart. Thus it ought not to be, neither will it be thus with those
that

that aske in faith; for they know that they shall obtaine, and that it shall be vnto them according to their faith: that either they shall haue the particular thing that they aske, or a better in stead thereof: and therefore they pray still, and waite Gods leasure: and herein they much honour the Lord, in that they cast themselues vpon the truth of his promise, and do not trouble their hearts with vnecessary feares and cares about the successe, which is Gods worke, and not theirs. Men will be glad to bee rid of importunate suiters, that they should not be stil hanging vpon them, especially if their suite bee weighty, and the things that they craue of some importance: But the Lord would in no case haue men to let their suits fall; nay he takes delight in such as will not haue a repulse, but still depend vpon him, and daily renew their petitions: for they shew euidently that they haue a liuely and strong faith: they would not presume to ask vnlesse they had a warrant; and hauing a warrant, they dare not make question of obtaining; for that were to make doubt of Gods truth and fidelity.

Thus wee see what it is to *pray in the holy Ghost*, viz. to haue a good ground for that which wee aske: a good end, and a good affection in asking, and faith to beleue, that we shal obtaine whatsoever we aske in such a maner.

Vse. 3.

A third vse of this point, is for a singular consolation to such as can pray in that sort: howsoeuer the Diuell would perswade them that they haue not the sanctifying Spirit of God in them, but onely

onely such flashings as hypocrites sometimes haue; yet hereby they may be assured that the holy Ghost dwelleth in them indeede, because they constantlie powre out strong cries, and faithfull supplications before the Lord, which no hypocrite can doe: for (as *Iob* speaketh) *He cannot set his delight on the almightie, nor call vpon God at all times.* For that is a speciall gift of God, and peculiar vnto the Saints; and as any one maketh more such holy praiers, so may he be more confidentlie perswaded, that hee hath the Spirit of grace in a greater measure.

[And they shall looke vpon mee whom they haue pierced] that is, vpon Christ, and that by the eye of faith, setting their heart and hope on him, and through him expect to bee heard and relieved: whence obserue this doctrine, that the Spirit of prayer doth alwaies leade men vnto Christ Iesus.

It causeth them wholly to go out of themselves, and to offer vp their supplications in, and through their Sauour and Redeemer. This was figured in the sacrifices that were offered vnder the Levitical law; at which time if any one were polluted by any occasion, or otherwise clogged with sins that hee had committed, he was to bring his offering vnto the Priest, and was to be sprinkled with the blood thereof, which did signifie the blood of Christ, by which all Gods elect were to be cleansed, and a reconciliation betwixt God and them was to be procured. For this cause *Daniel* though

Doct. 3.

The Spirit of prayer doth alwaies direct men vnto Christ Iesus.

34 *The first Sermon vpon the 12. of Zechariah.*

Daniel 9. 17.

Iohn 16. 23.

Reason.

Ezech 36. 31.

hee were a man much beloued of God, and endued with the Spirit of prayer in a wonderfull measure, yet hee desireth the Lord to heare him, not for his sake, or for his peoples sake, but for the Lord Christ Iesus his sake. Therefore doth our Saviour tell his disciples, that *whatsoeuer they should aske the Father [in his name] hee would giue it vnto them.*

Now the reason why the Spirit of grace doth alwaies direct vs vnto Christ in our prayers, is, because it maketh vs see our owne vilenesse and wretchednesse, and so consequently that we stand in need of the mediation of Christ Iesus. Therefore in the couenant of grace, after Gods people haue receiued the holy Ghost, it is said: *Then shall ye remember your owne wicked waies, and your deedes that were not good: and shall iudge your selues worthe to haue been destroyed for your iniquities, and for your abominations.* This is the first worke of the Spirit, euen to set them downe, that they should haue nothing to say for themselves, but plainly acknowledge that shame and confusion, that destruction and eternall condemnation is due vnto them, if the Lord should enter into iudgement with them. Now when they are thus abased and humbled in themselves, then will they secke to haue a part in Christ his merits; that so both they, and their seruices may bee accepted of the Lord through his righteousness, and through his intercession, which hee doth continuallie make for them: which serueth,

First

First for the confutation of the Papists, and to Use 1.
shew that they are not led by the Spirit, because
in their prayers they rest not vpon the mediation,
and intercession of Iesus Christ, but ioyne there-
unto their owne merits, and the merites of the
Saints, thinking by that meanes to preuaile in
their suites, and to obtaine their hearts desire.

Secondly, it maketh also for the confutation of 2
a number of ignorant men and women among
vs, that will bragge of their daily stint of prayers
which they runne ouer, and how they make no
doubt, but the Lord will accept of their requests,
and will grant the same: and why? because they
live honestlie among their neighbours, and doe
no bodie any harme; and they hope withall that
their good words and prayers doe deserue some-
what at Gods hands. Alas poore simple people,
they little consider what it is to make a good prai-
er: for if they did, they would goe quite out of
themselues vnto Christ Iesus, and labour for ac-
ceptance onely for his sake. And as for these pray-
ers which they so much stand vpon, if euer it
please the Lord to open their eyes, and to waken
their drowsie consciences, they will be so far from
thinking that they merite any thing thereby, as
that they will see great cause to be humbled ther-
fore; for that they haue dealt so hypocritically
and carnally, drawing neere vnto God with their
lips, when their hearts haue been remooued farre
from him.

Thirdly, here is another vse of consolation, and 3

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of instruction both, that if we will haue this testimony vnto our soules that wee pray in the Spirit, then when wee haue the most seeking affections, and purest desires, let vs offer them vp in Christ Iesus; let vs not play the Priests our selues, as king *Yzziah* did, lest we be smitten with a worse leprocie in our soules, then he was in his body; but let vs make Christ our high Priest, to present our offerings before the Lord. So also when our prayers and thankgiuings are most imperfect and weak, let vs present them through him, that so they may find acceptance with God, being perfumed by the righteousnesse of his deare sonne.

Object.

Oh, but I cannot strine nor wrestle with God in prayer, as others do, and as I my selfe haue sometimes done.

Ans.
Heb. 5.

What of that? did not Christ Iesus offer vp strong cryes vnto his Father? And for whom shall those be effectuell, but for such poore Christians as cannot so seruientlie call vpon God for themselves?

Heb. 12. 14.

It is said *Hebrewes 12. That the blood of Christ speaketh better things then the blood of Abel.* Now we can easilie belecue that *Caine* was in a dangerous case, when the blood of *Abel* did call for vengeance against him: and why should we not as thoroughly belecue, that they are in an happy case who haue the blood of the son of God to call for redemption, and saluation, and acceptation of al holy seruices in their behalfe, as all true hearted Christians haue? The want of this perswasion is the cause why

why we omit many excellent prayers and thanksgivings, which would bee very pleasing vnto the Lord, being offered vp as sweet incense by our high Priest Christ Iesus: and therefore let vs labour for an encrease of faith in this point, that so God may not be depriv'd of service, nor our selues of those comforts and blessings which are promised to all that call vpon him in truth.

[And they shall looke vpon me whom they haue pierced, and they shall lament for him, &c.] In that this great lamentation is set downe as an effect of their beholding of Christ whom by their sinnes they had crucified, this doctrine may hence bee gathered, that

The due consideration of the death of Christ, *Doct. 4.* is a most forcible meanes to breake the hearts of Christians with godly sorrow. *The consideration of Christ his sufferings, is a forcible meanes to godly sorrow.*

There is no such motiue to make men weepe bitterly for their offences, as to weigh with themselves in a serious maner, that they by their sinnes haue slaine the Lord of life; that his bitterest aduersaries were not the causes of that his shamefull and painefull death which hee endured vpon the tree, but that they themselves brought him thither, and were the procurers of that his bitter passion. *Christ laid downe his life, but for whom? euen for his sheepe.* He was cursed, that they might be blessed: he was wounded, that they might be healed: hee suffered disgrace, that they might be brought to glory; and endured in a sort the torments of hell, that they might partake of the ioyes

John 10.11.

Isaiah 53.

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of heauen: the sound meditation thereof, cannot but wound the hearts of such as haue any sparke of grace in them. When it was told *Dauid* that *Abner* was slaine by *Ioab*, though he had formerly been a rebell, and was now newly reconciled vnto him, yet hee mourned for him till the euening, because he was a worthy man; albeit he himselfe was altogether guiltlesse of his death. Oh then how much more should the Saints of God lament ouer Christ Iesus, who was not a worthy man, but infinitely more worthy then all both men and Angels: and not murdered by the treachery of another, but killed by the sinnes of their soules, the sinnes of their lips, and the sinnes of their hands: and if he had not been so killed, they had been euerlastingly damned. Put case that a man had one onely sonne, which was to bee the heire of the family, and hee of a sudden should find him starke dead, would it not inwardly touch him, and strike cold vnto his heart: especially if he himselfe had vnwittingly been the cause thereof: yes certainly, it would go through his heart: euen like a sword: and such will be the grieue of those who through their transgressions haue slaine their blessed Saviour, as this very text witnesseth, when they by the eye of faith doe see him heauy vnto the death, crying vnto his Father in the bitterness of his grieue, being full of torment in his bodie, and full of anguish in his soule, and that for their sakes, euen for their sinnes, they cannot but be exceedingly moued heret. And a little to presse the other compa-
rison

riſon vſed in this text, if the people of God did ſo bewaile the death of their worthy king *Iofiah*, who yet died vnwillingly, and without any intent to benefit them thereby: how much more bitterlie ſhould wee lament the death of our bleſſed Redeemer, who was a farre greater and excellenter king then *Iofiah* was, and yet willingly and freely laid downe his life for our ſakes, that he might free vs from eternall death, and deſtruction both of our bodies and ſoules? Queſtionleſſe if wee haue any ſpirituall life and ſenſe in vs, this will make vs loath our finnes, that brought our deare Saujour ſo much woe and miſerie; and cauſe vs heartily to mourne for the ſame, euen as a man would do at the ſight of a knife, or ſword, or ſome ſuch like inſtrument, whereby at vnawares hee hath ſlaine his child, or wife, or any that was neere and deare vnto him. Eſpeciallie if wee conſider, that God out of his meere loue gaue his onelie Sonne vnto vs, when we deſerued nothing at his hands; but his heauie curſe and vengeance to be executed vpon vs: and that the Son of God was Iohn 3.14 content from the aboundance of his loue, to bee ſo abaſed and vilified, ſo afflicted, and tormented, for our offences; this muſt needes worke vpon our ſoules, if wee haue but the leaſt drop of goodneſſe in vs.

But here ſome man may obiect and ſay, Indeed Obiect. if al this had been done for me alone, you ſay wel: if my heart were not altogether flinty, and vtterly hardened, I could not but relent at the conſideration

ration hereof: but all Gods elect were the cause hereof, as well as I.

Answ.

This doth nothing diminish the love of God and of Christ toward you, and therefore it should no whit lessen your good affection towards him: for your Saviour suffered as much for your iniquities, as if he had suffered for no mans else; for your sinnes alone required an infinite satisfaction.

Obiect.

Againe, it may be asked how the consideration of Christ his death can make vs mourne, sith it is the happiest thing that euer fel out since the foundations of the world were laid; and therefore may seeme to bring with it greater matter of ioy then of sorrow.

Answ.

The answer hereunto is easie, because ioy and sorrow may very wel stand together, as may plainly appeare in this similitude: If any of vs had committed some notable offence, and were thereupon apprehended and condemned, and now going to the place of execution, there to endure whatsoever torture the wit or malice of men could inflict vpon vs; and at this instant some deare friend of ours, in singular compassion toward vs, should intreate that the execution might be staied; that we might be set at libertie, and hee come in our stead to suffer whatsoever our ill deeds haue deserued; we could not but be glad, that we speede so well, in being freed from so much miserie: and yet withall if we had but naturall kindnesse and common humanity in vs, it could not but grieve our soules that so good a friend of ours should be put

surety should be content to sel his lands and goods for the discharge of our debts, we had iust cause to reioyce thereat; and yet reason requires that wee should be touched with inward griefe, for that we had been such bankrouts, and provided so ill for the state of our suertie. Euen so the case standeth betwixt Christ and vs: he did vndergoe those punishments, which were to bee inflicted vpon vs, and discharged those debts, which otherwise should haue been charged vpon vs: in regard of our freedome, wee ought to take comfort; and in regard of that which our Sauour did and suffered for vs, wee must bee humbled and grieved.

Which serueth for the great terrour of sundrie gracelesse persons, who being rebuked for their finnes, will confesse that indeede they haue their faults and infirmities; but did not the Sonne of God die (say they) to redeeme vs from the same? Hee did so indeed, if you belong vnto him; and wil you crucifie him again by your wretched and sinfull behauiour? Did Christ weepe and cry, and sweate droppes of blood for sinne: and will you make no better vse thereof, then to turne the grace of God into wantonnesse, and to take your swinge in sinning, because Christ hath made himselfe an offering for the same? You proclaime vnto all the world, that you are not led by the Spirit of grace, and that you haue not a liuely faith in the merites of the Sonne of God; for if you were a true beleeuer, you would bee so farre from continuing

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ning in sin, because Christ hath redeemed you by his blood, that you would therefore abhorre it and eschue it, because it cost him so deere. Euen as one that hath any sparkle of ciuilitie in him, if his friend haue endured great tortures to free him from the imputation of treason, or haue been at great charges to deliuer him being cast in prison for debt, will walke more circumspectly and aduisedlie all the daies of his life; and will be so farre from aduenturing vpon those bad courses againe, that hee will bee so much more carefull to auoide them, by how much more paines and cost his friends haue been at for his redeeming.

Vse 2.

Gal. 3. 1.

Secondlie, let this teach vs to exercise our thoughts often and earnestly in considering what euils wee haue committed against our blessed Sauiour, and what he hath done for vs notwithstanding: let vs looke vpon him by the eye of faith, and see him crucified and hanging vpon the crosse for our iniquities. And this we may better behold in the preaching of the Gospell, and in the administration of the Sacraments, then if we had been standing by when hee was put to death betweene the two theeues: for that would haue daunted and amazed vs, as it did the disciples that were Christ his followers: whereas in these ordinances of God, *viz.* the Word and the Sacrament, his sufferings are liuely expressed and represented vnto vs, so that wee may more clearelie and fullie see the loue of the Father, and of the Sonne through the working of the holie Ghost in our hearts, then they

they could that were eye-witnesses of his bitter passion.

[And they shall lament for him, as one mourneth for his onely sonne, &c.] In these words, as also in those that follow, is declared the measure of their sorrow, viz. that it was exceeding great, as the two comparisons heere vsed doe euidentlie expresse: whence obserue this doctrine, that

It is not sufficient to mourne for sinne, but wee must make our sinnes to be our greatest sorrow.

Dof. 5.
Great sorrow
for sin very re-
quisite.

Nothing must so pierce the hearts of Christians, as that by their iniquities they haue slaine their Lord and Sauiour.

See M. Dods
Sermon on
Isa. 1. Dof. 1.

This thorough and sound lamentation is required, *Joel 2. 13.* and was found in *Dauid, Psalme 51.* and in the people of God, of whom mention is made, *1. Sam. 7. 6.* who are said in the day of their fast to draw water, viz. out of their hearts, and to poure it out before the Lord: whereby is meant, that they wept very bitterly and abundantly for their offences against the Lord. And the reason why we must thus lament, is

where this
point is large-
ly handled.

First, because sinne is the matter of all our woe and smart: it is that which doth vs most hurt, and that which keepeth from vs all manner of good: and haue we not iust cause then to grieue that we should lodge such a guest in our soules? especially if we consider how beneficiall this holy griefe wil be vnto vs: for

Isa. 59. 2.

First, it wil be a means to make vs pure in Gods account, and so to free vs from the guilt of sinne,

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1. Cor. 11. 2.

2. Cor. 11. and also to purge our hearts and hands from the corruption thereof, so that we shall not bee in bondage thereunto any longer. *Iam. 4. 8.* And hence it will come to passe, that either crosses shall not at all light vpon vs, or at least they shall not be burdensome vnto vs. If wee keepe an Assises at home in our owne soules, and find our selues guilty, and condemne our selues, then shall not we be iudged of the Lord: but because wee deale very partially in our owne matters, therfore is the Lord driuen to helpe vs, by laying his correcting hand some way or other vpon vs: or if crosses do not fall vpon vs in that regard, but our hearts tell vs that wee deale faithfully in this behalfe, then will our troubles be more easily borne: for when sin lyes heauy, afflictions lye light. And therefore when men are so vexed and disquieted at iniuries and indignities, or any outward distresses, that they cannot eat, nor drinke, nor sleepe, it is sure that they haue little godly sorrow, and store of worldly sorrow: for if that holy griefe did possesse their hearts, it would eat vp and consume carnall vexation, euen as *Moses* serpent did the serpents of the *Aegyptian* forcerers. And this euery godly man shall find in his owne experience, that looke what day, or houre soeuer hee hath wept most bitterlie for his offences against God, then hee esteemeth crosses to be most light and easie, and finds matter of thankfulness in whatsoeuer grieuances befall him, as knowing it to be Gods goodnesse that it is not worse with him.

Here

Here then are those to bee reprobued that will *¶* tell vs a long tale of their repentance, and of their sorrow for sinne; but what kinde of sorrow hath it been? a shallow, and hollow, and sleight sorrow, that neuer made them to shed one teare in secret, nor to make one feruent prayer from a broken heart for the pardoning of their iniquities. Let them heare that one of their kine is dead, or one of their horses stolne, or their barne on fire, or the like, and they will mourne in good earnest at such a casualtie, and bee more moued to heare that their goods are in danger to bee burnt, then that their soules are likely to burne in hell. This is a plaine argument that what shewes soeuer they make, yet they haue not trulie repented for their euill works: for if the holie Ghost had giuen them an inward touch for their sinnes, they would grieue most for that which hurts them most; and not for those things, the hauing whereof cannot much benefit them, nor the losse thereof prooue verie inconuenient vnto them. Yet so beastly are many, that if they be vrged to sounder repentance, and greater reformation, they presentlie aske, What would you haue vs to doe more then wee doe already? wee loue God aboue all, and our neighbours as our selues, and repent continuallie for our faults: What? would you haue vs so melancholie and pensie as some are that vse to runne to Sermons? nay, we will be aduised of that; for they are so grieued for their sinnes, that they are almost driuen vnto desperati-

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on. Miserable men, little doe they know what found repentance meanes: for that is the thing which Gods Ministers must aime at, euen to make men despaire in themselues, that so they might rest whollie vpon Christ Iesus. And happie is that Sermon, and happie that day which maketh men so to weepe ouer Christ Iesus, as that they vtterly fall out with themselues, and with their naughtie and prophane courses: for this will best prooue vnto their soules, that they haue receiued the Spirit of grace, and haue attained vnto true repentance.

Vse 2.

Secondly, this maketh for the sharpe rebuke of those, who when the Lord doth knocke at the doore of their hearts, and make knowne vnto them, that they are liable to Gods wrath in regard of their vile and sinfull course of life, they seeke by all meanes to quench these good motions, and to driue away the feare of hel from their hearts. Oh little doe such know what they doe: for now they grieue the Spirit of grace, which doth moue them to turne vnto the Lord, and doe refuse to accept of his gracious offer of mercy and fauour; and therefore it may be the Lord in his iustice wil deny them the like for euer after, and suffer them to perish in their iniquities, without any sense or feeling thereof at all.

3 Thirdly, heere is an instruction for vs, that wee should strue for this holy sorrow, which wil melt our hearts and refine our soules: neither let vs content our selues, with euerie slender measure there-

thereof, but endeavour to bewaile our sinnes with a bitter lamentation. Such as is mentioned in this text, *viz.* that wee mourne as one would doe for the death of his first borne, and as the Iewes did for *Iosiah*, when hee was slaine in the valley of *Megiddo*.

But (will some say) if this bee required of all true Christians, who can say that hee is such an one? for few or none haue attained to such deepe and piercing griefe. Obiect.

Indeed it is true for the most part, yet not generally: for some haue been as throughly wounded with sorrow for their hainous transgressions, as any man hath bin for his child's death, or as they were for *Iosiah's* death: and as for others that haue not been altogether so deepeley plunged in griefe and anguish, they take vp that in continuance, which they wanted in present passion. Naturall mourning is ordinarily more violent, as wee may obserue in *Dauid's* mourning for *Abfalon*, who cried out in the bitterness of his heart, so that the people might heare him: but godly lamentation is more lasting and durable. So that the one may be well compared to a land-floud, which maketh a great shew and noise for the time, but come a weeke after, and there will bee little appearance thereof: and the other, to wit godlie sorrow, may be likened to a still and constant raine, which entreth more deeply into the ground, and remaineth longer, and doth more good a great deale, then a sudden, violent, and tempestuous shower. Answ.

And

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and herein let these be iudges, who are endued with the Spirit of God, and are acquainted with the waies of God; and let them speake, who haue had the greatest crosses, and haue been euen drunken with wormewood, as the Prophet speaketh: let them (I say) speake and testifie for the clearing of this point, whether many of their great troubles be not in a sort forgotten, in regard of any present griefe that they conceiue for them; and whether the sinnes of their youth doe not more constantlie vex and torment them, then all the afflictions of their youth doe. And if it be so, then may it well be concluded, that their sorrow for sin is greatest, though it be not alwaies so boisterous and bitter for the present: and therefore seeing it is a thing that may be attained vnto, let vs vse all good meanes and helps whereby we may be furthered therein. See the meanes in that Sermon on *Isa. 1.*

Verf. 12. [And the land shall bewaile euery familie apart; the familie of the house of Dauid apart, and their wiues apart.] From which words this doctrine may be gathered, that

Dof. 6.
Religion required in euery one in the family.

It is not sufficient for vs to bee religious our selues, but our families also must be religious. Not onely the heads and gouernours, but the whole household must bee addicted vnto Gods seruice. And whosoever is religiouslie disposed in Gods house, he will certainly take care for the planting of religion in his owne house.

This testimonie the Lord giueth of *Abraham:*

I know (saith he) that Abraham will command his sons, Genes. 18. 19. and his household, that they keepe the way of the Lord, to doe righteousness and iudgement.

And *Ioshua* protesteth and voweth, that he and his house should serue the Lord. And *Dauid* also, *Psal. 101. 5. 6. 7.* that he would not endure a wicked person neere him: but if he knew any to be a vassal of the diuell, to be a slanderer, a proud person, a lyer, or the like, he should not long remaine in his sight, but hee would soone thrust him out of his house, and banish him from his presence. And it standeth with reason that good men should deale thus: for

Reasons.

First, he that is a friend vnto God, and trulie loueth his honour himselfe, will be desirous that euerie bodie else should be affected in the like sort, especially such as are neare vnto him. He that carrieth a loyall and louing heart towards his soueraigne, will bee very vnwilling that traitours and professed enemies to his life and dignitie, should haue entertainment vnder his roote.

Secondly, godly men doe well consider that those that are most faithfull vnto God, will also shew themselves most faithfull vnto them; they wil not infect their children, nor corrupt one another, nor bee prodigall and wastfull, nor blemish them and their families by raising vp slanders, and spreading abroad false reports and tales, tending to their reproach and disgrace. They will also bee trusty and painefull in their places and callings, euen when their gouernours are absent, as well as when they are present: as knowing that though

H

they

they be not by, yet God is alwaies by, who wil cal them to an account for all their workes.

3

Thirdly, religious persons in a family, wil pray for their gouernours, as also for themselues, that they may haue good successe in their busines and affaires; and that is it which brings the blessing of God vpon a family, euen as we see *Potiphars* house was blessed for *Iosephs* sake, and *Labans* estate much bettered, and his wealth exceedingly encreased for *Iacobs* sake.

Use 1.

Would wee then haue a testimonie vnto our soules, that we are led by Gods Spirit? then let vs (as many of vs as are gouernors of families) take the way to haue piety grounded in their hearts that are about vs, that so our houses may bee little Churches, as diuers Christian families were in the Apostles time: that God may bee serued and feared, his word read, heard, and embraced; his name priuately and publikely inuocated and called vpon, and all other seruices performed among vs which doe appertaine vnto Christians. If we be to plant an Orchard, we will not take euery tree that growes by the high waies side, but rather send farre, and bee at some charges to procure good trees, then fill vp our grounds with crab-trees, or the like: how much more carefull should we be of our house, (which is nearer and of better vse then our orchard) that it may bee planted with such as truly feare the Lord, that so the dew of his blessing may continually descend vpon vs.

Use 2.

Furthermore here is an instruction for seruants,
that

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that they should learne to know their duty, and be ready to ioyne with their gouernours in al godly, and Christian exercises, assuring themselues that none are in truth good seruants vnto men, but those that are withall faithfull seruants vnto almightie God.

Euery family [apart] the family of the house of Dauid apart, and their wiues [apart,] &c. The doctrine hence to be gathered is this: that

It is not sufficient to come to publike religious exercises in the familie, but euery one must performe the same in priuate and *apart*.

Doff. 7.
Christian duties are to bee performed in priuate.

Therefore it is to be noted, that in this place it is said of husbands and wiues, that they shall lament [*apart*] euen they that are linked in the nearest bonds, and might with most conueniencie lay open their harts each before other; yet they should not content themselues with those seruices which they performed together, vnlesse God and their consciences might somtimes meete in secret. And as our Sauour chose for himselfe, priuate and solitary places, where he might with more freedome pray vnto his Father: so doth he giue the like aduice vnto others: *When thou prayest (saith he) enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father which is in secret.* Whereby [*chamber*] hee meaneth any secret place, where a man may freely lay open his wants before the Lord. Hence was it that *Peter* after the deniall of his master, is said to goe out, and there to weepe bitterly. Now the cause why we must do thus, is

Matth. 6. 6.

1 First, because it will be a witnes vnto our soules, that we do duties in truth, and not in hypocrisie: for in secret, albeit we shed teares abundantly for our sins, none can accuse vs of vain-glory, neither will our owne hearts charge vs therewith: whereas in publicke there may be some such suspicion in others, or doubt arising in our selues. And as our sorrow wil thence appeare not to be hypocriticall, so will it also bee cleare vnto vs, that it is not naturall, nor for company, such as may be in a ciuill man, who seeing a great many weeping and mourning, can hardly refraine himselfe from teares, but will bee apt and readie to lament with them.

2 Secondly, there is no man or woman but hath some sinne or other, which is not meete for them to acknowledge before their nearest friends, because such is the corruption of their nature, they will be ready to thinke the worse of the party. The most louing and wise husband that is, if his wife should discouer vnto him all her thoughts and ill affections, would entertaine somewhat a harder conceit of her then before he did; and therefore God would haue many sinfull cogitations and motions laid open onely vnto himselfe, who is infinitely mercifull and pittifull; and not vnto any creature in the world beside.

Vse 1.

This doctrine serueth for the iust reproofe of many professours, who are all in the Church, and nothing in the familie; or if they haue prayer and reading of the Scriptures twice a day publicke
with

with their whole family, they imagine that they haue gone as farre as they need to do; though they neuer throughout the whole week performe any seruice vnto the Lord in secret; neuer conscionably meditate on the word; neuer earnestly bewaile and confesse their hidden corruptions; neuer feruently cry vnto the Lord for the sauing graces of his holy Spirit; nor performe any such duty apart, as all Christians are bound to do. Such kind of persons may assure themselves, that their hearts are not right with God, and that they are not led by the Spirit of grace, which drawes those in whom it reigneth, vnto the performance of good duties apart, as well as with companie: in their closets, in their chambers, in the fields, or in some such priuate places or other, as well as in the Church, or with the whole societie where they liue.

How much more are those to be condemned who are so farre from seruing the Lord in secret, that they either refuse to do it in publike, or if they afford their bodily presence, yet they are idle or profane, or wanton in their lookes, and in their gestures, letting all that are neare them see the vile disposition of their hearts, by their leaud and abominable carriage? These sinfull wretches are so farre from being excused by being at religious exercises, that they are much to bee condemned, for that in the land of righteousness (as the Prophet speaketh) they worke wickednes, and in the places where they should shew al manner of holi-

nes, they expresse such notable profanenes. These are euen like *Iudas*, who was plotting to betray his master euen then, when he was at the Lords table to bee partaker of the holy Sacrament; and they shall speede euen as hee did: for when affliction and misery seazeth vpon them (as come it wil sooner or later, if they preuent it not by hearty repentance) then shall they not bee able to stand before the Lord, nor before the face of their accusing consciences, but shall be ouerwhelmed with hor-
 rour and amazement, and be more ready to lay violent hands on themselues, then to seeke vnto the Lord for mercy, whom they haue so hainousslie and presumptuously offended.

- 2 Secondly, let vs hence learne to bee the same alone for matters of godlinesse, as we are in company; and to do duties when no body sees vs, (euen because God beholds vs) as well as when many eyes are cast vpon vs. This will be a testimonie vnto our soules of great sincerity and vprightnes; and these priuate exercises of religion, wil maruelously fit vs for the publike. And thence it comes to passe that many are so loth to appeare before God in the congregation, or in the family, and do feele the seruices of God so tedious and wearisome, because their hearts haue not been exercised therewith in secret: for he that deales with his owne soule alone, shall find so many defects in himselfe, that he will be very desirous of the helpe of the Saints in publike assemblies.

Therefore let vs tie our selues euery day to spend
 some

The first Sermon upon the 12. of Zechariah. 55

some time in meditating on the word, in searching our harts, in hūbling our selues for our offences past & presēt; in praying to the Lord to strengthen vs where we are weake, to resolute vs where we are in doubt, to shew vs our errours, and to direct vs in the right way: to let vs see our wants, and to supply them of his rich grace; let vs (I say) constantlie performe these and the like duties in secret, and then shall it bee plaine vnto our soules that wee are guided by Gods good Spirit. And howsoeuer the diuell will obiect that wee are not sincere, because we haue many times more in shew outwardly, then wee haue in substance inwardly; yet hereby shall we be able to approue the sinceritie of our hearts: that albeit we haue not that within vs which wee seeme to haue, yet wee desire to haue it, and strue to attaine to it; and he only is an hypocrite which neither hath, nor desires to haue that which he maketh semblance to haue.

*The end of the first Sermon upon the
twelfth of Zechariah.*



THE SECOND SER- MON VPON THE SIXTH OF LVLKE.

LVKE 6.47. *Verf. 47. Whoſoeuer commeth to me, and heareth my words, and doth the ſame, I will ſhew you to whom he is like.*

48. *He is like a man which built an houſe, and digged deepe, and laid the foundation on a rocke: and when the waters aroſe, the ſtord beate vpon that houſe; and could not ſhake it: for it was grounded vpon a rocke.*
49. *But he that heareth, and doth not, is like a man that built an houſe vpon the earth without foundation, againſt which the ſtord did beate, and it fel by and by: and the fall of that houſe was great.*

IN the words immediately going before, is declared, how Chriſt rebuked thoſe that would call him, Lord, Lord, and make a profeſſion of religion, and yet not doe the things that he commanded them: for if they would ſpeake to their Lords, they muſt ſpeake to their luſts, for to them they are in ſubiection. Hauing beſtowed ſuch a reproofe vpon them, he leaueth them not ſo, but directeth them
 what

what they should do, exhorting them to a conscientious practise of the word, to which that hee might more thoroughly perswade them, hee vseth two forcible reasons.

1 One is taken from the great commodity that will redoune vnto those that doe practise it, namely, that they shall be inuincible against all temptations, and vnmoveable in all the stormes and tempests that shall arise. Vers. 47. 48.

2 Another is taken from the great danger that will ensue vpon the contrary; which is this; that let men heare as much as they will, if they doe not yeeld obedience vnto it, they shall haue a desperate, and feareful, and vnrecoverable fall: and therefore are they compared to an house that hath good stone and timber and workmanship bestowed about it, but it is built on an ill foundation, on sand, or on a quagmire, which is shaken by euery blast of winde, and if there arise any blustering stormes, is vterly ouerthrowne.

Verse 47. [*Who soeuer commeth to me*] In that Christ sheweth that some haue recourse vnto him, to heare his word, and are builders as well as others, (48) and yet are but dissemblers, which appeareth by their end; the doctrine hence to be learned is, that hypocrites may go as farre as Christians in many things.

Doct. 1.
Hypocrites in
many things
agree with
Christians.

They may come to Christ in the hearing of the word, in the receiuing of the sacrament, in publike prayer, and yet bee false-hearted all the while. A true Christian heares the pure word of God, with-

out mixture of popish or humane inuentions; so doth an hypocrite. A true Christian is a builder, he edifies himselfe in knowledge and vnderstanding; so doth an hypocrite. *Iudas* as well as *Peter* can carry away many good lessons; and yet the one go to hell for his falshood and guile, when the other hath heauen for his portion, because he had an vpright heart, and a spirit without guile. Thus farre wee see in the text wherein true Christians and hypocrites doe agree: now let vs consider what difference there is betwixt them. The one when he is to build, digges deepe, and casts out the loose earth, that so his foundation may bee firme and sure: implying thus much, that the seruants of God know their hearts to bee hollow and false ground, and therefore when they haue heard a Sermon, they suspect their owne guiltinesse, and so search their hearts, and lament their corruptions: for searching is digging, and lamenting is casting foorth of the rubbish and loose earth. They thinke their labour euen lost, vnlesse their hearts can meeete with such a promise, with such a threatening, or with such an instruction, to make a right vse of the same.

Now on the other side, an hypocrite makes quicke work, all his building is aboue ground, and therefore when hee hath talked a little of the Sermon, he is well, and thinks all his worke is dispatched: he spends no time in digging and searching, nor in grieuing and lamenting for his corruptions: nay hee censureth Christians as too melancholy
and

and penſiue, that will goe aſide into a corner, and there deale by praiers and teares betwixt God and their owne hearts: what need all this adoe (ſaith the hypocrite) is not God mercifull? Hee is ſo indeed, yet will he haue vs to be ſeuere and vnmercifull towards our corrupt and euill luſts, and therefore ſtil to be digging at them, and caſting of them forth of our hearts. And as in this place we may perceiue how farre true Chriſtians doe both agree and differ, ſo there are other Scriptures to cleare the ſame, as the eighth of *Luke*, the parable of the grounds, wherein it is euident, that the ſtonie ground did heare the word of God, and that with vaderſtanding, yea with ioy: nay which is more, the thorny ground did not only receiue the ſeed, but brought forth both the blade and the care, that is, did not onely with readineſſe receiue the word, but alſo did ſomewhat (in their manner) which the word commanded: thus farre the ill grounds agreed with the good ground. But here in the good ground went beyond them, that thoſe that were ſignified thereby, came with a good and honeſt heart, and had patience to vndergoe perfection for the truth, and contempt of the world, that they would not bee choaked with the cares and pleaſures therof: whereas the other ſort if they ſaw in likelyhood, that they might get more profit and eaſe by following the world, then by embracing Chriſt, they were gone.

Another place fit for the prooſe of this point, *Matth. 25.*
we haue in the parable of the Virgins; where we

may obserue. 1. That they were all [Virgins] that is, such as did professe to separate themselves from worldly lusts, and did not go a whoring after the common corruptions of the times, but kept themselves within the bounds of outward sobriety; as *Judas* and *Saul* for a time did, who could not be charged with grosse couetousnes or cosenage, or the like. 2. Further they had all [lampes] that is, an outward shew of good things. And (3.) [Oyle in their lampes] so much as could make a blaze to get them the credit of professors: they could speake well, and doe diuers works that were glorious in the view of the world. 4. They all went to meete the Bride-groom; that is, all of them frequented the means of saluation, as if they expected fauor and fellowship with Christ Iesus. 5. Lastly (it is said) they all [slumbred and slept] that is, those that were true Christians, hauing found fruits of pietie and sinceritie in their hearts, and in their liues, knew their estate was good, and therefore waited for their Sauiour with quiet and peaceable hearts. Hypocrites also, seeing that they went beyond Atheists and prophane persons, thought their case was good, and thereupon they grew secure, and neuer troubled themselves about the assurance of their election: Thus farre the wise and foolish Virgins accord. But here is the difference, that the foolish Virgins haue no more oyle then they carry in their lampes: the world may easily see al that is in them: but the wise Virgins haue a lampe to carrie oyle, and an heart to carrie oyle: they

they haue two vessels, one for practise, and another for store; that though the oyle in the lampe should be spent, yet there might be a new supplie made.

Thus we see in how many things false-hearted dissemblers come neare the sincerest of Gods seruants. Which serueth, first for the reproofe of *vs* 1. them, that because they liue a ciuill life, and per-take of the word and the sacraments, thinke they haue gone faire enough, and account themselves very good Christians: this is but to be a builder, one of the ill grounds, one of the five foolish Vir-gins, and therefore as yet their case is wofull.

Secondly, if those that goe so farre, be not with-standing miserable, then how cursed are they that haue not proceeded so farre: that are not builders, but destroyers of themselves and others by their corrupt speeches, and by their leaue example and course of life: that are not arable grounds, but al-together a wilde waste: that are not Virgins, but doe still commit spirituall whoredome (and that in the sight of all the world) against the Lord God of heauen, that is a ieaious God: If their fall shall be horrible and fearefull that build, and that with the good word of God; because they build on an ill foundation: how terrible must their iudgement needs bee, that come so farre behind such in any shew of goodnesse, and goe so farre beyond them in euerie kinde of grosse wickednesse: If these grounds that made shew of fruitfulnessse be accursed, because they bring not forth ripe fruite, then

what shall become of them that will not endure any plowing at all, but bring forth bryars and brambles, and all manner of poysoned weeds? And if it went so hard with those that were Virgins, and went with their lamps to meet the bride-groome, then what must their doome be that are not Virgins, but adulterers, and adulteresses? that loue the earth more then heaven, and earthlie things more then heauenly things: that would rather bee at a table of good cheare where their bodies may be pampered, then at the Lords table, where their soules might be fedde vnto eternall life? Certainly these mens iudgement sleepeeth not, and when it ouertaketh them, woe vnto them; for their case will be most lamentable. Neither neede they cry out against hypocrites, for they are tenne times worse then hypocrites, and their punishment must be futable.

- 3 *Thirdlie,* this is for instruction, that sith hypocrites seeme to draw in the same yoke of sincerity with the Saints of God, therefore we should search our hearts and our thoughts, and not onely build about ground, but looke whether our foundation be good: for *the heart is deceitfull aboue all things,* yet the word of God tryeth it: that setteth it, as it were, vpon the racke, and is as a two-edged sword that diuideth betweene the heart and thereines, and findeth out all shifts and excuses whatsoever. But that we may more plainly perceiue the way how to get a sincere heart, let vs obserue these directions following.

Ier. 17.

The

The first shall be taken out of the text, namely, that we must digge and search into our consciences, and when we find any corruption therein, we must cast it forth. It is not sufficient to say, indeed I find an ill foundation, but there is no remedie, I must build vpon it: nay a good builder will not doe so, but throw out euery thing that might endanger his foundation. And so should wee deale with sinne, and thereby may we try our plainnesse, if we can soundly iudge our selues, and be glad to be admonished of others, it is a signe that there is vprightnesse in vs: as it is an euident token that he minds to haue a good foundation, that when his neighbour comes with a spade, and tels him, I see you haue much adoe heere, and that you neede helpe, I will ioine with you, is glad of this newes, and thankfully accepts of him and of his labour.

How to get
and trie an
vpright heart.

1

This is contrary vnto the Scribes and Pharisees practise, who had little to say against the gifts of *John Baptist*, and of Christ; but when they came to digge at their pride, and couetousnesse, and cruelly, they could not endure it.

Secondly another triall is, at whose finnes wee grieve most. An hypocrite is the forest and busiest digger of all, but it is in other mens ground; but he that would haue a good foundation, must be most industrious in purging his owne soule from iniquitie. That was a complaint that *Jeremie* made, *Ier. 8. 6.* that no man said, *What haue I done?* but all the stirre of hypocrites is, what others haue done. Whereas if we could come to this, I haue liued in this sinne,
I haue

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I haue broken promise, I haue been vnfaithfull in Gods seruice: what way may I take to get peace vnto my soule?

This were the way indeed to get a sound heart: and this is a good argument of a sound hart, when the finnes of our owne soules doe more vexevs, then all the iniuries that men haue done, or can do against vs, and therefore we are euer busie in searching out the hidden corruptions that lye lurking within our soules, that so our foundation may remaine still vnmoveable: for this is the difference betwixt an earthly house and a spirituall, that the one needeth but once to haue a sure foundation laid, but the other requireth daily looking too. There is some one corruption or other that must be cast forth: so that Christians are searching and digging builders: who albeit they seeme to themselves to bee very blind, yet they get the greatest measure of knowledge: and though they be very dead in their owne feeling, yet they carrie away the life of God and the life of grace.

Verse 47. [Who soeuer heareth my words and doth the same, he is like a man that built on a house, and digged deepe, or (as it is in Matthew) is like a wise builder] who before he be at any cost will be sure of a good foundation, or else all his labour is lost. Now the foundation of a Christian is his practise, whence ariseth this point: that

Doff. 2.
Hearing and
doing must
go together.

They are the blesseddest hearers of the word, that are the best practisers of the same. Therefore is it that Christ Iesus pronounceth such blessed, as heare

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the word, and doe it, Luke 11.28. Yea more blessed then the virgin Mary was for bearing Christ in her wombe; for that alone could not haue saued her: whereas the word of God heard and practised, is sufficient to bring the soule to euermlasting life: and not so alone, but it also giues the parties right vnto, and the enioyment of all manner of outward blessings whatsoeuer, as is shewed at large, Deut. 28. Lewis. 26. The reasons why such are blessed, are these.

Reasons.

First, because they shal be able to stand it out in all manner of temptations, so that though all the diuels in hell were turned loose vpon them, they should be more then conquerours ouer them all.

1

Secondly, this maketh for the increasing of their happinesse, that they shal still grow in knowledge. For our Sauour saith: *If any one wil do his wil he shal* Iohn 7.17. *know of the doctrine, whether it be of God or no.* You shall haue many, who before the receiuing of the Sacrament, and at such like times, will deale with their Minister, that he would not examine them; for they are not booke learned: and besides, they are old their memories will not serue them. And will you know the true reason hereof? it is euen that of our Sauour: *They will not do the will of God, and therefore they know it not.* For their capacities and memories, and all the faculties of their soules and bodies will serue them well enough for their couetousnesse, for craftie and subtile dealing, and for such pleasures as they are addicted vnto, &c.

2

Thirdly, this practising of the word will be a testimony

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Luke 8.

simony of an honest heart: for that is the propriety of it, to heare and receiue, to vnderstand and hold fast the word, and to bring forth fruite with patience. Many doubt that they haue vnfound hearts; let them bring themselues to this touchstone: Do they grow to some fruitfulness in good workes by the hearing of the word, and are they not discouraged though some heat of affliction do arise? Then our Saviour testifieth that they haue good and honest hearts. So long as one desires to do his duty, and from his desire is drawne to prayer, and by prayer gets vertue from Christ, where by the commandements are made easie, so long he needeth not to feare his estate, for it is good and comfortable.

Use 1.

Seeing therefore that the doers of the word, and not the hearers are blessed, this should teach vs to make conscience to do as wee heare, to practise euery duty that is enioyned, and to eschew euery sinne that is reprobued: otherwise we shall bee cursed for our hearing when others are blessed, and be beaten with many stripes, because wee knew our masters will, and did it not.

- 2 Secondly, here is a singular consolation for those that desire in their hearts to doe the whole will of God; then they do it in Gods account: for with him we are reputed as we are affected: if one giue but two mites, as the poore widdow did, with a willing and cheareful hart, it shal be accepted and commended; yea though it be but a cup of cold water, it shall not go vnrewarded. A father doth
not

not respect so much how exactly his child doth any thing, as how obediently he performes it: and though he cannot do as he would, if he grieue and weepe, and desire his father to helpe him to doe better, it sufficiently contenteth a parents mind; so if we be ready and desirous to do euery thing that is commanded, and to beleene euery thing that is promised, and to auoide euery euill that is condemned; Christ hath said it. and wee shall finde it one day, whatsoeuer we feele now, that wee are blessed and happy people, members of the Sonne of God, temples of the holy Ghost, and the sonnes and daughters of the euerliving God. Our Saviour saith vnto his disciples, *Without me ye can do nothing.* Doe we then something in truth of heart? then wee are in Christ branches of the true vine, and bringing forth fruit in him, wee shall bee still purged to bring forth greater abundance thereof.

[*And when the waters arose, the flood beate vpon that house, and could not shake it.*] In that he commendeth the goodnesse of this building, because it stood when the stormes did beate vpon it, the doctrine is: that

Euery man is that in truth out of temptation; *Deff. 3.* which he sheweth himselfe to bee in temptation. *Tryall sheweth what euery man is.* A wise builder is wise before stormes arise, though he be not put to it: but how shall that be knowen? by the standing of his house in extremitie of weather. If in the midst of all trials hee hold his owne and stand it out, and proue the same man still, then is his wisdome apparant to al: he that builds

on the sand hath (it may be) as faire and goodlie a house in shew as the other; but when the winds arise, it quickly tumbles downe. And so it is with hypocrites, if troubles bee approaching towards them, especially if they once begin to pinch them, they are gone: one puffle of temptation; one shew of promotion; one storme of affliction, makes all their building in matters of religion to become altogether ruinous.

So for the grounds, what could the good ground say for it selfe for a time, which the ill grounds could not? They were all plowed, they all receiued the seede, and brought it aboue ground, those that did least. Whence was the difference then? The bad grounds had not the stones digged out, nor the thornes grubbed vp, and therefore the seede springing vp in the one sort, when the parching heat came, withered away; and that in the other was choaked by the thornes, and so came to nought: each of them failing when their triall came: whereas the good ground held out vnto the end.

Peter was a good house, *Judas* was an ill house; therefore when a storme came, though *Peter* lost a slate or two, as the best house may, yet the foundation and the side-walls stood firme: he wept bitterly for his sinne, and craued pardon for it, and so all was repaired. But what of *Judas*? he stood indifferently well for a while: but at length when Christ rebuked him, hee was full of wrath; and when the high Priests offered him money, he was full

full of couetousnesse: and so thinking to gaine more by selling of Christ, then by seruing of him, he quite forsooke his Master, and sought how to betray him to his most mortall aduersaries.

So *Ioseph* being good vnder his fathers gouernment, continued good also vnder the gouernment of Infidels, where he had al meanes of damnation, but none of saluation; yea though he were at first in an vnchast house, where he was set vpon by his vnchast mistres; and afterwards cast in prison amongst the notablest malefactors in all the country: yet looke what manner of man *Ioseph* was in his fathers house, the same he was still, both in *Potiphars* house, and in the prison; and the same hee continued to be when he came to great aduancement in *Pharaohs* court, which was the most dangerous temptation of all the rest. Hereunto wee may adde, that *Ioseph* was a young man, and therefore more likely to be caried away; but all was nothing: when his heart was sound, all the powers of hell could not preuaile against him.

On the contrary part it is said of *Amaziah*, that ^{2.Chron.25.5.} he did that which was upright in the eyes of the Lord, but not with a perfect heart. Therefore marke what came of it: after that hee had overcome the *Edomites*, his heart was lifted vp, and hee (contrarie to common sense) fell to worship their Idols, whom he had vanquished in battell: he would not bee so precise any longer, nor be at the command of euery Prophet, but would take his liberty: and so began an hypocrite in the beginning, he manifested himselfe,

2.Chron.24.

2.Kings 12.7.

himselfe to be a miserable hypocrite in the end. So *Iosb* all the while the good Priest *Iehoiadab* liued, that would not suffer him to take ill courses, was very forward, yea in some things more forward then *Iehoiadab* himselfe : but as soone as *Iehoiadab* was dead, his religion was dead with him, and of a professour, he became a persecutor ; and nothing could stay him from his wicked courses, vntill hee was taken away by a violent death.

But that the point may be yet more cleare, wee wil giue instance in some particular things, wherein men iudge themselves to be very strong, when as the truth is they are exceeding weake.

Many will thanke God, that though in other things they come short, yet they are endued with patience: but what doe they when wrongs are offered them? why then they take on as bad as the worst. Such need not brag of the abundance of their patience, for they haue neuer a iot more then they find when iniuries are offered them.

So others there are, that hope they loue the truth : but let one of the Family of loue, or of the Brownists set vpon them, and what will they doe? presently begin to thinke, and speake hardly of the seruants and seruices of God, and of the truth of God. This plainely argueth that there was in the heart but little loue of the truth, but much proneness and aptnesse vnto errors and heresies. He is the truly couragious souldier that will stand to it, when the skirmish is at hottest : as for those that wil bragge much before, and betake them to their heeles,

hecles, or ioyne (for feare) with the aduersarie when the battell begins, they are meere cowards, vtterly vnworthy of the name of souldiers.

Againe, others are conceited that they haue mercifull hearts; but hereby they manifest the quite contrary, that they giue so little of their superfluity to those that are in necessity, whose hearts might bee gladdened, and whose soules might bee stirred vp to offer praises and prayers vnto the Lord for them, in regard of their liberality.

Others againe will not be perswaded, but they make conscience of the Sabbath: but if there be occasion of trauell offered on that day, will they not rather God should lose his glory, then they their commodity? yes surely, and thereby they shew themselues to be but prophane persons, that did neuer conscionably sanctify the Sabbath: for if they had done so, euery sleight temptation would neuer carry them so farre wide.

This serueth for comfort vnto those that haue *Vse 1.*
laid a sure foundation: it is impossible that they should fall away; for temptations doe not make those that are good to become ill, but onelie trie what euery one is. Gold is as good when it comes out of the fire, as when it is cast in, nay better many times; whereas copper that was before glistening in shew, appeares to bee that indeed which formerly it was, though men discerned it not so well till it had gone through the fire. This comfort the Apostle *Iohn* giueth vs: saying, *Who soeuer* *1. Iohn 3.9.*

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is borne of God sinneth not: and why? for his seed remaineth in him, &c. that is, he can neuer be brought vnder the dominion of sin any more, because the immortal seed of the word, sowne in his heart, can neuer die. It is as possible to pull the Sunne out of heauen, as to pul grace out of such an ones hart: because all such *are kept by the power of God himselfe.* Adam at first stood by his owne strength, but euery Christian now standeth by Gods strength; *Who is greater then all: so that none can take them out of his hand.*

Pet. 1. 5.

Iohn 10. 29.

Obiect.

Anf.

Obiect.

Anf.

Obiect.

Anf.

James 1. 2. 3.

This then serues to answere the obiections of diuers that are troubled with doubts and feares. What if the pestilence should take hold of me, and I should be shut vp, and all my friends forsake me? Why now examine what foundation you haue laid before this storme assaile you: if your heart be vpright with God, all the powers of hell can do you no hurt.

But what if the pangs of death should bee very bitter? If they be, Christ can sweeten and sanctifie them.

But what if religion should change, how should I doe then? As well as any time before: for God neuer changeth, and therefore if you be a branch of the true vine once, you shall neuer bee cut off, but remaine in the vine for euer. Therefore wee should bee so farre from being afraid of any fiery tryals, *that wee should reioyce when wee fall into diuers temptations.* And the Apostle yeeldeth two good reasons. First, because thereby our faith is refined.

Other

Other weapons, the more they are vsed, the worse they are: but it is otherwise with this shield of faith; the more blowes it receiues, the better it is. Secondly, these tryals doe worke patience, as is *Rom. 5. 3.* plaine in *Iob*, who by his meekenesse and humble submission vnto God vnder his grievous crosses, did much honour the Lord; so that Satan is the lyer in all such conflicts.

Secondly, this is for terrour to them that haue *Pse 2.* not a sound inside: when afflictions come (as come they will sooner or later,) they that are vn-sound will shew themselues to be vn-sound, and they that are false-hearted in the sight of God, will appeare to bee so in the sight of men. Therefore let euery one looke vnto his heart, or else his fall will be fearefull and shamefull. Neither let men dreame that it will be alwaies Summer: nay, the Lord hath said, *that those that peruert their waies shall Prou. 10. 9. be knowne*: hypocrites shall bee sifted first or last: and then their filthy nakednesse will appeare. In the Acts of the Apostles wee reade of many that *Acts 16. 11.* made profession of Christ; who whē *Paul* brought amongst them the fire of persecution, to try what mettall they were, they in stead of standing for Christ, fell to blaspheming of his name. *Pauls* cruelty was but the occasion of this, the cause was in themselues: for if they had been faithfull Christians, they would rather haue denied their life, then the Lord of life; and haue endured a temporall death, then an eternall.

Indeed Gods deare children may be somewhat

L frightened

frighted and terrified at first, but they quickly recover themselves againe: being therein like a pure spring, which being trodde in by beasts, or any other way stirred, will bee somewhat muddy for a while; but come within an houre after, and you shall finde it settled againe. Therefore Christians should not bee discouraged, though they finde a passion of feare, and vnbeliefe now and then, if so bee ordinarily they send forth pure water: for there is a great difference betwixt them and hypocrites, who are filthy puddles, hauing a little faire water running on the top; but if they be stirred and raked into, they will appeare to bee most loathsome, neither will they bee easily settled againe.

[*And it fell by and by, and the fall of that house was great.*] Carnall men make it a small matter for one to forsake the profession of the truth. But the Lord esteemeth that [a great fall] yea greater then if the Sunne and the Starres fell from heauen: so that the point is, that of all fals the fall from religion is the most woefull.

Dott. 4.
Apostacie is
a most grie-
uous sinne.

Nebuchadnezzars fall was great when hee was stript of his Empire, and in stead of ruling men was turned into the wildernes to liue amongst beasts, to eate and drinke with the wilde asses, and that for seauen yeetes together: this was a marvellous great fall, yet not comparable to theirs, that of professors become prophane persons. For whereas *Nebuchadnezzar* went from men to beasts, they goe from godly men to wicked Atheists, that are worse

worse then beasts, yea to the company of diuels,
and of all the damned spirits. And whereas *Nebucadnezar* had a stumpe left in the ground, which
after seuen yeeres should sprout forth againe, and
so he should returne to a better estate then he en-
ioyed before; those that are reuoltes and backfli-
ders, haue no stumpe at all left in the ground, but
are vnrecoverable: For if we sinne willingly after we Heb. 10. 26. 27.
*haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinne, but a fearefull looking
for of iudgement, and of a violent fire, which shall deuoure
the aduersaries.* Nothing doth so prouoke the ven-
geance of God against men, as this wretched apo-
stasie doth. For a man to fall from riches to pouer-
tie, from promotion to debasement, &c. it is a
matter of nothing; God loues him neuer the
worse: but to fall from profession to prophane-
nesse; from God to the Diuell; from heauen to
hell; from life to death; this is a lamentable thing
indeed. *Dauid* did not sustaine the fall of his house,
but had onely sometiles, and a part of the roofo
blowne off: yet was that a greater losse then if he
had been depriued of his kingdome: neither
would that haue so rent his soule, and crushed his Psal. 51.
bones, and grownd his heart to powder, as the
committing of those offensefull euils did: nay, if he
had been set vpon a steepe rocke with a millstone
about his necke, and from thence had been cast
headlong into the sea, it had been but a trifle in
comparison of the other. Oh then how fearefull
must their case be that do utterly forsake the liuing

God: If his deadnesse and hardnesse of heart, and inability to do duties to God and men, were more bitter then the most violent death vnto him; if I say, the very decay in grace did bring with it such torture; what must they expect either in this world, or in that which is to come, or both, who doe not onely part, but wholly lose that taste of good things which once they had: and doe not onely in a passion, as *Peter* did, deny Christ, but quite and cleane forsake him?

Reasons.

Now the reasons to proue that this fall is the greatest, are these.

1. Because the things which they lose are most precious, being spirituall things.

2. The ruine in the soule, which is the more excellent part.

And furthermore, the effects wil proue as much, which are,

3. 1. Monstrous shame; for when any one falles from profession, all the world sees hee was but an hypocrite at best: and then prophane persons will insult and triumph; These are your professors; these are they that will heare Sermons; they are as bad people as any liuing; I will trust none of them all for such a ones sake: and thus they purchase infamy and disgrace vnto themselves, as *Achitophel* and *Judas* did.

4. 2. And not only so, but also euerlasting paines, as we see in *Judas*; who did not only die a base kind of death, being his owne executioner, and hauing his filthy bowels, that had been so full of couetousnesse

nesse and cruelty, gushing out: but also seeking to exempt himselfe from the paines and gripings of an euill conscience, hee cast himselfe into the torments of hell, which are easelesse and endlesse.

For instruction, that wee should labour to set *Vse 1.* sure in the things of God: for better is it to haue any decay, then a decay in the conscience: and to haue any losse and hurt, then those which are in the soule.

Now if we would not haue a great and shamefull fall, let vs take the direction of *Iude*, which he giues as a preferuatiue against apostacie. *But ye, beloved (saith hee) edifie your selues in your most holy faith.* That is the first thing, that wee must still bee building vp of our selues, and strue to bee better and better: for we are like a boate that goes against the streame; if wee labour not with might and maine to rowe vpward, we shal be carried violently downeward.

A second thing is, that we must *pray in the holie Ghost*. Many will bragge that they say their prayers morning and night: but doe they pray their prayers? A parrot may say a praier, but Christians must pray in the holy Ghost, that is, with such petitions as the Spirit warranteth, & with sighes & groanes which it worketh in the heart. These two things whosoever can practise, namely, to build vp himselfe daily, and offer vp faithfull prayers vnto God, he shall be sure to stand fast and firme.

Secondly, this is for comfort to those on whom *Vse 2.* the Lord hath bestowed his good Spirit: for if it

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be the greatest fall to fall from religion, then it is the greatest rising to rise vnto grace: and if they be cursed that fall away, then blessed are those that draw neare vnto God, and with full purpose of heart cleaue vnto him, growing daily in humilitie, and in contempt of the world, in conscience towards God, and in care to leade a good and holie life before men. This is indeed the greatest promotion: and therefore *Iames* saith, *Let the brother that is of low degree, reioyce in that he is exalted.* Exalted (might some say :) what exaltation is that, when they are as poore as euer they were? A maruellous great exaltation it is, for they are made Christians, and so consequently kings, both in respect of grace and glory. *Caine* and *Nimrod*, and many other reprobates, went beyond ten thousand of vs for outward things: but al that aduancement was to their greater shame and confusion. For earthly promotion is nothing else but an high stage, and if one be an idiote, it were better for him to play his part on the ground: if those that are in eminent places haue not power to master their owne lusts and carnall affections, they are but great fooles vpon an high stage. Therefore let vs seeke for spirituall things more then for earthly, and bee more thankfull and ioyfull when we find grace in our hearts, then if we should find many mines of gold, which none could lay claime vnto but our selues.

Iames 1.9.

Reuel. 1.6.

*The end of the second Sermon vpon
the 6. of Luke.*



THE THIRD SER-
MON, VPON THE FOVR-
TEENTH PSALME.

PSALME 14.

Verf. 5. *There they shall be taken with feare, because God is in the generation of the iust.*

6 *You haue made a mocke of the counsell of the poore, because the Lord is his trust.*

IN the former part of this Psalme is set downe the iust complaint of the Prophet, concerning the sinfull and corrupt nature, and conuersation of all vnregenerate persons; where is declared their horrible impietie against God, in that *they said in their hearts, there was no God*: as also their bloody crueltie against his seruants, in that *they deuoured them as greedily as an hungry man doth eat bread*. Both which, their impietie and crueltie, are sufficiently proued: first, by their abominable practise and behauiour, both in committing euill, and in omitting good, verf. 1. 3. 4. Secondly, by the testimony of the Lord, who tooke a suruey of their disposition and cariage.

v. 2. Thirdly, by the euidence of their own consciences,

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sciences, *Do not the workers of iniquity know, &c?*

Now in these words the holy Ghost sheweth what will bee the end and issue of such vngodly courses, and what iudgement will fall vpon such irreligious and cruell persons; describing it

Verse 5.

1. First, by the manner of it [*There they shall be taken with feare*] that is, in the mids of their sinfull practises, horrible terrours shall take hold of them, so that they shall be full of trembling and amazement.

2. Secondly, by the principall causes for which this iudgement is sent, which are two.

1. One in respect of God, *viz.* his fauor and loue vnto his people, which he manifesteth by *being in the congregation of the righteous*: that is, among all righteous persons; and that not with an idle presence, but standing with them and for them, to vphold, direct, and comfort them according to their need, and to confound all such as lift vp their heads against them.

2. Another cause is in regard of the enemies of God and of his people, to wit, their malice and sinfulness: against which the holy Ghost inueigheth by way of insultation, *You haue made a mocke, &c. q. d.* You shall assuredly be met with all; and will you know why? *You haue made a mocke of the counsell of the poore*: that is, at their resolute purpose to seeke God, and

Verse 6.

and their constant endeauors to depend vpon him, as the words following seeme to imply. *Because the Lord is his trust. q. d.* You are so farre from taking good waies, and resting vpon the prouidence and goodnesse of God your selues, that you disgrace & despite those that will do so; and therefore without doubtr, woe and misery shall ouertake and ouerwhelme you, when you little imagine any such matter.

Verf. 5. [*There they shall be taken with feare*] Wee may reade in the former part of the *Psalmc*, how forward these men were vnto al vngodlinesse, and vnrighteousnesse; and now see how they are affected, and thence learne this doctrine: that those that are most bold to commit sinne, are most cowardly when dangers doe approach. Hardinesse, and venturousnes in euill courses, hath commonly dastardlinesse attending thereupon, when any occasion of feare is offered. *There they shall bee taken with feare* (saith the Prophet,) that is, in the very height of their impiety against the Lord, and of their cruelty against his seruants; euen there they shall bee surprized with horreur and astonishment, albeit they in their follie say, *There is no God*; and therefore rush into all abominations, vtterly casting off the yoke of obedience, and delighting in nothing more, then in deuouring Gods people: yet will hee make them know that there is a God in heauen, that takes notice of their

Doct. 1.
Boldnesse in
sinne brings
dastardlinesse
afterward.

workes and of their waies; and if nothing else will cause them to beleue it, the very torments and tortures which hee suddenly and strangely inflicteth vpon their consciences, shall make them, wil they nill they, to confesse it. For when they presume of all manner of safety, and doe not so much as dreame of any perill that is toward, because of the weaknesse and basenesse of their aduersaries; then some vnexpected euill shall ouertake them, and anguish shall come vpon them, *Even as trauell vpon a woman that is with child*, that is, suddenly, grievously, and vnauidably.

Psal. 48. 6.

Deut. 28. 65. 66

Leuit. 26. 36.

2 Chron 18.

2 3.

This is denounced as a part of the curse to be executed vpon those that would not obey the lawes of God, nor feare the glorious and fearefull name of the Lord: *That he would giue them a trembling heart, and a sorrowfull minde: that they should feare both day and night: that in the morning they should say, Would it were euening; and at euening, Would God it were morning.* Which very curse is expressed in other tearmes in the booke of *Leuiticus*, where the Lord threatneth those that would not bee reformed, but would walke stubbornely against him, that he would *send a faintnesse into their hearts, in so much that the sound of a lease shaken should chase them, and they should flie as flying from a sword, though none did pursue them.*

This point may bee made yet more plaine by examples. King *Ahaz* was maruellous bold in his idolatrous and wicked courses, reiecting the ordinances of God, and bringing in heathenish abominations

minations in stead thereof, without any feare of God or of his iudgements. But how was hee affected when danger was neere? The Prophet *Isaiah* telleth vs, that when the King of *Aram* and the King of *Israel* came against him, *his heart* (together with *the hearts of his people* (that were like vnto him) *was moued as the trees of the forrest are moued by the winde*: That is, both he and all his souldiers were euen as *Aspen leaues*, or some such like, that in a great tempest of boisterous winds are maruellously tossed and shaken, the feare of their enemies that were neare at hand, did make them, hauing no faith in God, exceedingly to quake and tremble. The like whereunto the same Prophet foretelleth concerning the vnbeleeuing Iewes, speaking of that which should bee, as if it were already done. *The sinners in Sion were afraid*, (saith he) *a feare is come vpon the hypocrites*. When Gods iudgements doe flie abroad in the world, this is the vse that sinfull persons will make of them: they will vex their hearts with hellish and desperate feares, and cry out, *Who among vs shall dwell with denouring fire, Who among vs shall dwell with euerlasting burnings?* For so they conceiue of God, that hee is a consuming fire, (as indeed hee is vnto such as they are,) and that hee will not onely torment them presently, but euerlastingly.

We may reade of *Saul*, in what wofull perplexity he was when hee must part with his kingdome and his life at once. In the time of his prosperity hee was a man of great courage, and too too boy-

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sterous against *Dauid*: yet when newes came vnto him that hee must die, the very report of it caused him straight way to fall all along vpon the earth like a beast, so that all that were present had much adoe to make him arise, and take a little food to refresh him. He was strong in body, and mighty in battell, but sinfull in heart, and therefore cowardly in heart: and the like might be shewed concerning *Belsazzar* king of *Babel*, *Dan. 5.* and the soul-dicis that kept the sepulchre where Christ was laid, when the Angell appeared in glory. But let vs consider of the reasons hereof.

Note.

Mat 23. 4.

Reasons.

1

Deut. 29.

The sudden-
nesse of their
misery.

One is, because all misery commeth vpon them vsually at vnawares: For they sooth vp themselves in their naughtinesse, and perswade themselves that all shall bee peace, though they walke on according to the stubbornnesse of their owne hearts: and therefore crosses being vnexpected, doe find them vnprepared, and so cast them into greater perplexitie and anguish. It is said (*Psalm. 53. 5.*) concerning vngodly men: *There they were afraid for feare, where no feare was.* Not but there was perill, and so cause of feare, but they had no expectation therof; they mistrusted nothing, but went on as boldly in sinning, as a man would doe in the workes of his calling, and therefore were their hearts so distracted with feares when troubles did light vpon them,

2.

Their iudgements are very
griuous.

A second reason why presumptuous offenders are so tormented with horreur is, because many times the iudgements that God laith vpon them

are

are very grieuous: as they haue pressed downe others with heauy burthens, so the Lord pursueth them with heauy plagues. Those that offend only through infirmity, shal haue more milde and gentle corrections: but as for them that transgresse with an high hand, the Lord will visit them with sharper scourges: and as they haue bin more bitter against their neighbours, so the Lord will haue them to drinke more deeply of that cup which they prepared for others.

Thirdly, God in his iustice will haue his hand to bee seene against those that make warre against him, and against his people: he will appeare in his anger against such, and that must needs bee terrible vnto them. There is no blessing so small, but if it come with Gods fauour, it is made very great: neither is there any crosse so small, but if it come with Gods displeasure, it is made exceeding grieuous; and that made them so afraid, *Isa. 33. 14.* of whom mention was made before.

3
Gods terrible
iustice is ap-
parant in their
afflictions.

Note.

A fourth cause of their great terrour is, the guiltinesse of their consciences. They haue imposed vpon them grieuous burthens, which when the world went well with them, they scarce euer felt: but in time of distresse they are made sensible thereof; and then they haue as it were a hell within them, and are continually vpon the racke.

The guiltines
of their con-
sciences.

But that wee may not mistake the meaning of this point, wee must vnderstand, that this faint-heartednesse and cowardlinesse doth not alwaies come vpon presumptuous sinners when they be-

Note.

hold imminent dangers: for though none of them haue true courage & fortitude, yet many of them haue a kind of desperate stoutnesse and resolution, when they doe as it were see death present before their faces: which proceedeth from a kind of deadnesse that is vpon their hearts, and a brawlingnesse that hath outgrowne their consciences to their greater condemnation. But when it pleaseth the Lord to waken them out of the dead slumber, and to set the worke of conscience a worke within them, then this doctrine holdeth true without any exception, that the boldest sinners proue at length the basest cowards; and they that haue bin most audacious in aduocating vpon the most mischievous euils, doe become of all others most timorous when Gods reuenging hand seazeth vpon them for the same.

Use 1.

First therefore let vs hence learne not to embolden our selues to sinne in confidence of any outward helps: for there is nothing in the world that can procure vs safety, if we by our iniquities doe set the Lord against vs.

Obiect.

1

Yet many are so foolish that they will trust in lying vanities for their safegard and protection. Some will say, Tush, none of their threatnings shall fright mee: for if the worst come to the worst, I can haue twentie deniers to helpe my selfe.

Answ.

But was not *Achitaphel* as deep a *Politician* as the best of vs yet when Gods terrible stroke was vpon his heart, all his cunning could not keepe him from hanging himselfe.

blod

8 14

Others

Others there are that rest vpon the multitude,
and thinke themselves sufficiently sheltered from
Gods plagues, if they haue a great many to ioyne
with them. Why should wee not sport and
game, and take our full pleasure vpon the Sab-
bath: (say they :) doth not all the countrie for if
it bee so dangerous, many others shall feele the
smart of it as well as we. They shall so indeed: for
in the beginning of this Psalm it is said *They are
all corrupt, all gone out of the way, there is none that
doth good, no not one:* so that there was as it were an
vniuersall conspiracie in euill; yet it is said of
them all: *There were they taken with feare.* And at
the last day, at the beholding of the terrible signes
that shall appeare, and at the hearing of the roa-
ring of the sea, all nations shall quake and tremble:
so that the multitude of offenders doth no whit
better their case, nay that rather maketh it worse:
for sometimes euen where there is no perill, the
very hearing of many sending forth bitter cryes
and lamentable complaints, is a sufficient terrour:
how much more then would it bee, if wee were
plunged in misery with them? It is a cold com-
fort vnto vs to be told, You may safely go to such
a towne; for there all the houses are generally in-
fected with the pestilence! and as small an encou-
ragement is it, for men to rush vpon the commit-
ting of any sinne, because all the world is addicted
thereunto, and corrupted therewith. For, as the
more are infected with the pestilence, the more
are likely to die; & those that go vnto the are sure
of

Object.

2

Answe.

of more discomfort among them, and in danger to perish with them: so by how much the number of them is greater that are tainted with grosse sinnes, the more likely to goe to hellish torments, and such as will be their companions in euil, shall certainly be partakers with them in punishment: and the more reprobates are in hell together, the more hideous and wofull will their state bee.

Obiect.

3

Another sort there are that secure themselues with this, that they haue stomach and courage in them, and therefore they doubt not but they shall stand vndaunted and vnappalled in the midst of all extremities.

Answ.

But these stout-hearted champions shall finde, that their harts will faile them, when the mouth of their conscience beginneth once to be opened against them, and to lay their sinnes new and old in order before them.

Zeph. I. 14. 15.

For what saith the Prophet *Zephany*? *In the great day of the Lords wrath, the strong man shall cry bitterly.* Now crying is an argument of great perplexity and anguish, and of balenefesse of mind, when it proceedeth from outward causes; and yet the Prophet saith, that the strong men, and such as did professe fortitude, should cry, and that bitterly: and the more couragious they had been in sin, the more cowardly they should bee when the Lord did visit them for sinne.

Obiect.

4

Lastly, there are others that thinke to cary out their vile practises by reason of their noble parentage,

rage, their high places, the multitude of their attendants, the largeness of their substance, &c. If they say the word, who can hinder the deed? who dare controule them or crosse them? If any thinke himselfe wronged (say they) let him take his advantage, and seeke his remedy, &c.

See the haughtinesse of flesh and blood when Answe. once it is set on horse-backe: but suppose that men dare not encounter them, doe they imagine that the Lord will be afraid of their bigge words, and bigge looks? if they do, they are much deceived. *Pharaoh, Nebuchadnezzar, and Belshazzar*, were as great and as proud as most of these braggers: yet did not the Lord strike them with horreur and amazement, and make them see and know, that hee was the King of Kings, and Lord of Lords? *Satan* hath all that worldly men can haue, and a great deale more, both of wit, and wealth, and company, and courage, and command; and yet for all this, the very consideration of Gods indignation maketh him to tremble: according to that of the the Apostle *Iames*: *Thou beleeuest that there is one* Iam. 2. 19. *God, the diuels also beleeue, and tremble.* And how then can they thinke to escape the terrours of the Lord, who though they be great in the world, yet come farre behinde the Prince of the world in greatnesse?

Let experience speake in this point: when the Note. Lord tooke away our gracious Queene, and there was likelihood either of a ciuill dissension, or foreign inuasion, (howbeit the Lord miraculously deliuered

N

liuered vs from them both:) who were then least troubled with feares: those that were great in the world, or such as were great in Gods fauour: And now that the Lord doth visit our cities, and townes and villages with the pestilence, who are they that are most couragious? surely those that truly feare the Lord: they think it the safest course to exercise themselues in the workes of their callings, and not to runne hither and thither; and to come vnto the publike assemblies of the Saints, and not to neglect the feeding of their soules for feare of endangering their bodies: whereas the wealthie and great ones of the world, hide their heads in a corner, being very vnwilling to aduenture vpon any good work that either God or man calleth them vnto, if there bee but the least appearance of any perill.

Vse 2.

Therefore (in the second place) if we would be void of those terrours that wicked men are subiect vnto, and be able with boldnes to hold vp our heads, when Gods iudgements are abroad in the world, then let vs obserue these directions following.

Remedies against
hellish
feares.

1. Feare to

offend.

See M. Dods
booke.

Com. 1.

Psal. 112.

First, let vs beware of all manner of sinnes, that no iniquitie haue entertainment with vs; and labour to bee at one with the Lord, that so our consciences may be at one with vs: which if wee can attaine vnto, we shall be strongly fortified against all vnneccessary feares. According to that in the *Psalme*: *Blessed is the man that feareth the Lord, &c. He shall not be afraid of euill tidings, &c.* Where the
Pro-

Prophet sheweth, that hee is an happie man that is truly religious, and sheweth it forth by fearing of God, and delighting in his commandements, and by performing the duties of loue and mercy towards his brethren : for as hee shall bee freed from all hurtfull euils, so shall hee bee exempted from all passionate feare thereof. Many wicked

Note.

men haue not the plague in their houses, and yet are plagued with the feare of it : and many godly men haue their families visited therewith, and yet are not perplexed with such terrors : and the reason is yeilded in that place, because their harts are

fixed and established, and beleue in the Lord. That is the foundation whereupon they build their courage and confidence, euen the Lord himselfe, who is a sure stay to those that relie vpon him. His children know that nothing can befall them without his providence, & that nothing shall betide them, but he will support them vnder it, and make them to profit by it : and what cause then haue they to be distēpered ? If therefore we desire to haue stil & quiet harts, when others shal be euen at their wits end, then let vs get the brestplate of righteousness and innocencie : for *the righteous is bold as a Lion.* Let vs feare sin before it be committed, and

Prou. 28.1.

when we are tempted therunto, say with *Iob: Are there not strange punishments for the workers of iniquity?*

Will not the Lord be angry with me if I should

Iob 31.

commit this wickednesse ? will not mine owne heart be discomforted ? will not my spirit be made sad within mee ? how shall I bee able to looke the

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Lord in the face, if hee should lay his hand in any feareful manner vpon me or mine, when I haue so prouoked him to his face, &c. Thus if wee could fright our hearts from offending the Maieestie of God, wee should bee as bold as *Iob* was when the waues of aduersity flow in vpon vs on euery side: *The Lord* (saith he) *hath giuen, and the Lord hath taken, blessed be the name of the Lord.* And in another place, *Though the Lord should kill me, yet will I trust in him.* He feared sinne which is the sting of crosses, and therefore were his crosses lesse terrible vnto him when they came: and so will they be vnto vs if we carefully eschew those corruptions which otherwise will enuenome and poyson them vnto vs. this is the first means to arme vs against feares, viz. to take heed of sinne before it bee committed.

Iob 1. 21.
Iob. 13. 15.

2
Repentance
for offences
committed.

2. King. 12.
19. 20.

But if it be committed, the next remedie is, to stand in awe of Gods iudgements due vnto the same, and so to be led on to true repentance. The best way to escape desperate feare is, to fright our soules with an holy feare: *For if we iudge our selues, we shall not be iudged of the Lord.* Excellent for this purpose, is that answer of *Huldah* the Prophetesse vnto good *Iosiah*: *Because thine heart did melt* (saith she) *and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed, and accursed,; and hast rent thy clothes, & wept before me, I haue also heard thee saith the Lord. Behold therefore I will gather thee to thy fathers;*

thers; and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill that I will bring vpon this place. And agreeable to this, is the speech of Habakkuk: *When I heard, my belly trembled, my lips* Habak. 3. 16. *shooke at thy voice: rottennesse entred into my bones, and I trembled in my selfe.* But what benefit had he by that? *That I might haue rest in the day of trouble.* So that wee see the best way to bee quiet and peaceable in our selues in troublesome times, is to be disquiet in our hearts for sinne before troubles do approach.

A third remedy is, to feare Gods iudgements 3
when wee behold them vpon others; and if wee Feare of Gods iudgements.
haue been sinfull before, yet then to seeke a reconciliation with God before his displeasure arise against vs. It was the wisdom of the Gibeonites, Iosh. 9. when they saw *Ierico* and *Ai* vanquished and destroyed, not to stand it out with *Ioshuah*, but to make a league with him: if they could deale so pouldertly with him for their bodies, much more should wee, with the Lord for our soules. When the wise captaine came vnto *Elijah* with his fiftie men, considering how the two former captaines had been consumed with fire from heauen, hee humbleth himselfe and saith: *O man of God, I pray* 2. King. 1. 13. *thee let my life be precious in thy sight.* In like manner when we heare that the people of the land are taken away by hundreds and thousands, seeing wee are guiltie of the same sinnes that they were; we should cast downe our soules before the Lord, and beseech him that our liues may bee precious

See the second
Sermon on
Lament. 3.
v. 57. Feare
not.

in his sight, but especially that our soules may be spared: that though our bodies should perish, yet our transgressions being pardoned, our better part may be preserved, and eueralstingly saued. This is the best receipt that any can take against the venom of the pestilence, that he may be sure it shall neuer hurt him. And thus much of the remedies against hurtfull feares.

[*Because God is in the generation of the iust.*] This is one reason why it must needs goe hardly with wicked men, that are deuourers and spoilers of Gods peoples; because the Lord himselfe is among them, to take notice of all the iniuries and indignities which they sustaine, and to reuenge their quarrel vpon their enemies, that are stronger then they: whence ariseth this point of doctrine, that the Lord is euer present with all righteous men.

Doct. 2.
Good men neuer want good company.

A good man neuer wanteth good company: for whersoever a Christian is, there God himselfe is with him, and in him, and round about him: so that none are so neare vnto one another, as the Lord is vnto his people.

Reuel. 1. 13.

Now that hee is alwaies thus present with his children, appeareth in the *Reuelation*. Where Christ is said to walke *in the midst of the seven golden Candlesticks*: that is, of the seven Churches: so that it is his ordinary walke to go in and out amongst his seruants. Neither hath hee a generall care of the whole Church onely, but hee hath an eye also vnto euery particular member; as will appeare in seuerall examples. When *Iacob* was all alone

alone, traouelling towards *Padan Aram*, there being no towne neare, and the night drawing on, he was faine to take vp his lodging in the open field: but that night the Lord shewed himselfe present with *Iacob*, and he saw that hee had acquaintance euen in that solitarie place; for God tooke notice of him, and renewed with him his couenant made vnto *Abraham* and *Isaac*, and made him a promise Gen. 28. 15. to be [with him] *whithersoever he went, &c.* So that that night was one of the comfortablest nights that euer *Iacob* had.

The like we reade of *Elijah*, that when hee fled from *Iezabell*, there was one knew him in the wilderness, and brought him his dinner, euen an Angell sent from God: and afterward when hee 1. King. 18. was vpon mount *Horeb*, the Lord tooke knowledge of him, and called him by his name: *What doest thou here, Elijah?*

Yea *Jonah* found fauour from God, where no body else could come vnto him, euen in the bottome of the sea. Whence it is euident, that the Lord is euery where with his people. And that, How God is present with him.

First, by his wisdom, to giue them good direction: in which regard Christ that is called a counsellour (*Isa. 9.*) is said to be in the midst of the seven I To direct them. golden Candlestickes, cloathed with a garment downe to the feete, as was the manner of counsellours in those times. *Reuelat. 1. 13.* So that he is euermore ready to resolue vs in our doubts: to aduise vs in our actions and in our speeches, and to direct vs what

96 *The third Sermon upon the 14. Psalme.*

what and how to do and speake, according as occasion shall be offered.

2
To defend
them.
Isa. 53. 1. 2.

Secondly, he is present by his power, as a gracious protector of his children, according to that of the Prophet *Isaiah*: *When thou passest through the waters, I will be with thee, and through the floods, that they doe not ouerflow thee: When thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.* Where we may see that the Lord promiseth to be with his Church in a wonderfull manner, and to bee a defence and safeguard vnto them in the most perillous times, euen when they should passe through fire and water.

3
To comfort
them.

Ioh. 14. 6.

Thirdly, he is present with his children by his Spirit as a comforter, to refresh their hearts in all extremities. Christ foretelleth his Disciples, that in the world they should meet with many sorowes, which should cause them to mourne, when others did reioyce; but withall hee promiseth to send them the comforter, *euen the blessed Spirit of grace*, which should minister vnto them abundance of consolation, euen in the midst of the persecutions and sufferings, which they endured for Christ his sake.

2. Cor. 7. 6.

And that which was promised vnto them, all the members of Christ shall feelee in themselves: *for God is he that comforteth the afflicted*, one as well as another, without exception.

By this now which hath beene spoken it may easily bee discerned how the Lord is present with his seruants, *viz.* by his wisdom to direct them:

by

by his power, to preserve them; and by his Spirit, to comfort them, and that God hath been, and is thus present still, will be very evident, if wee consider the state of the Church what it is, what it hath been: namely, still beset with many and mighty adversaries, that have used, and doe use, their wit, and wealth, and power, and friends, and all meanes that possibly they can devise, for the razing and utter overthrowing of Gods people: and yet have neuer been able to effect and bring to passe their malicious enterprises against the same. The Church is as a weake tent in it selfe, not fortified wth any wals, and yet those that have laid siege against it, and sought vterly to consume it, have not taken away so much as one stake, or broken so much as one cord thereof, as the Prophet *Isaiah* witnesseth: and why? because (as he saith) the mighty Lord was their defence. Christians are euen as sheepe, very impotent and feeble for the most part, in regard of outward strength; and withall few in number: and their enemies are like raging Lions, and besides for multitude very many: yet the flocke of Christ still remains, & the more the wicked rage against it, the more doth it still encrease, as we haue an experiment in the Israelites vnder *Pharaohs* tyranie. Yea in many places where their Pastors seeke to make hauocke of them, euen there are they courageous for the truth; and though Christians dwell where Satans throne is, and where hee seemeth to beare full sway, yet it may be said to them, as it was vnto
O the

Note.

Isa. 33. 20. 31.

Note.

98 *The third Sermon upon the 14. Psalme.*

Reuel 2 13.

the Church of *Perzamus* by Christ Iesus, *Thou keepst my name, and hast not denied my faith.*

Mich 5 8.

Yea further (which is of all other things most strange) the poore lambs of Christ are so far from being torne in pieces by those Lions, that they become Lions themselues, not for cruelty, but for courage. For so saith the Prophet *Micah*: *And the remnant of Iacob shall bee among the Gentiles, in the midst of many people, as the Lions among the beasts of the Forrest, and as the Lions whelp among the flocks of sheepe.* The meaning of which place is, that some few poore Christians standing in the cause of God, and comming furnished with the grace and power of the holy Ghost, should be able to daunt and terrifie the hearts of many sinfull persons, and cause them euen to quake and tremble, as *Paul* did *Felix*, when hee reasoned powerfully and effectually concerning righteousness, and temperance, and the iudgement to come. In so much that many who are hypocrites in heart, will make a shew of religion and piety, and seeme to conformance themselues vnto Christians whom they hate with a deadly hatred: which plainly argueth that there is a kind of Maiesty of God, shining forth in the faces and in the carriage of Gods seruants, which the vilest reprobates are many times driuen to acknowledge, though full fore against their wils.

Note.

Vse 1.

This point ministrerth vnto vs a double instruction. First, that wee should take part with righteous men: for if God bee on their side, they must needs be the better side, and the stronger side; and there-

therefore it is good wisdom to ioin with them. It was the ouerthrow of *Achisophel* that he forsook King *Dauid*, to take part with *Absolon*. And it was the ruine of *Abiathar* and *Ioab* that they withdrew theselues from *Salomon*, to set vp *Adonijah* as king ouer Israel. And why sped they so ill, but because they were of a contrary side vnto God himselfe, who stood for *Dauid* and *Salomon*, and their adherents: and certainly the Lord is as strongly with his church now, as he was with *Dauid* and *Salomon* then; and therefore it must needs be very dangerous for any to separate themselues from his chosen: in which regard let vs be careful euermore to cleaue vnto them, and to take part with them.

Oh, but they haue many enemies that seek to vndermine them, and therefore it is not safe ioyning with them!

Feare not their aduersaries, though they be ten thousand to one: for God is their buckler, and the lifter vp of their heads: he will smite all their enemies vpon the cheek bone, and dash out their teeth, that seek to draw blood from his seruants. All that hate Sion shall perish even as the grasse that groweth vpon the house top; which though it make a bragging shew for a time, yet suddenly withereth and cometh to nothing. They that seek to root out the Israel of God, doe, as it were, set their naked shoulder, to remoue an huge rock that will fall vpon them, and grind them to powder, be they neuer so many: and therefore wee haue little reason to be afraid of them.

Obiect.

Answ.
Psalm. 3.

Zach. 12.3.

Another instruction hence to be learned, is, that seeing God is in the generation of the righteous, therefore we should frequent their society, and resort vnto the assemblies of the Saints: for if the Lord be present with euery one of his, by his speciall providence and by his grace, then is he much more forcibly and effectually present with a multitude of them, that do worship him in sincerity, and fill the heavens with zealous prayers, and strong cries.

Many are desirous to go to the Court, in hope (though they be not certaine) to see the King onely; albeit he doe not looke vpon them, or speake to them, or they to him: how much more desirous should we be to come vnto publike Christian meetings, where wee shall bee sure to see the King of Kings in his glory, and to haue him to take notice of vs, to speake vnto vs, to grant vs free liberty to put vp our suites vnto him, and to estate vs in all the good things, which his sonne Christ hath purchased for vs by his precious blood?

Are our hearts frozen in the dregs of our iniquities, and so hardened that wee cannot mourne for the same? let vs repaire vnto holy assemblies, and there wee shall meet with the weapons of God that will pierce and wound our hearts, and cause them to be dissolued into teares: there shall we feele the vertue of the spirit, effectually working vpon vs, so that we shall be constrained to say of those that deliuer the message of Christ vnto vs, that God is in them indeed. Doe wee want

2. Cor. 14. 25.

faith

faith in Gods prouidence and promises? Do wee want power and strength against our corruptions? In a word, doe wee want any grace of God, or any blessing of God? let vs haue recourse vnto the congregations of the Saints, and there we shal meet the Lord himselfe, who will bee ready to supply our necessities whatsoeuer they bee, and to grant vs aboue that that wee can aske or thinke.

And as for our owne priuate cases, so for the publike state of the Church & Commonwealth; if we would haue the pestilence or famine, or any other iudgement remoued, the way to procure this is, to repaire thither, where wee shall meet with many of the faithfull, that will bee readieto ioyne with vs in prayer, and to wrestle with the Lord by seruent and earnest supplications for the remouing of his deserued strokes. And this should much eucourage vs, & adde life vnto our praiers, as often as we haue occasion to aske any thing in publike, that God will vouchsafe vnto vs his gracious presence, and they shew by good effects that he is in the generation of the righteous.

Verf. 6. *Ye haue made a mocke of the counsell of the poore* In that the holy Prophet doth lay this vnto wicked mens charge, as a hainous crime, and as the cause of his strokes that were to bee inflicted vpon them, this doctrine offereth it selfe for our learning, that

Iesting and scoffing at Gods children, is a grieuous kinde of persecution, and such as the Lord take speciall notice of.

Deff. 3.

Mockers are
griuous per-
secutors.

Heb. 11.

In which regard the Apostle, Heb. 11. 36. speaking of the wonderfull great trials which sundry of the Saints did by faith vndergoe, reckoneth vp this as none of the least of them, that *they had been tried by mockings*. In like sort when the holy Ghost yeeldeth a reason of the viter ouerthrow of the kingdome of Iudah, and of their long and wofull captiuity, he setteth downe this to bee one of the principall causes thereof, viz. *That they mocked the messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedy.*

2. Chro 36. 26.

Gal. 4. 29.

Gen. 21. 9.

Mat. 26. & 27.
Psal. 22.

This kind of persecution *Ismael* vsed against *Isaac* (as the Apostle witnesseth) for which hee was cast out of the Church of God. And this was one of the meritorious sufferings of our Lord Iesus Christ, that they spit vpon him, and nodded their heads at him, and vsed taunting and disgracefull speeches vnto him, and put as it were a fooles coate vpon him to disguise him, and called him in mockage, *the King of the Iewes*, &c. This I say was not the least part of his bitter passion, through which he purchased eternall saluation for all his elect, namely, that hee endured much contempt and reproch both in the course of his life, and at the time of his death.

Now the reason why Satan maketh choice of this weapon aboue others, therewith to fight against Gods seruants, is

Reasons.

First, because mans nature is subiect greatly to abhorre contempt, and therefore cannot easily endure

endure to bee vilified and disgraced by scoffing and reproachfull speeches and gestures.

Secondly, the diuell knoweth that hee can get many souldiers to be employed this way. Euery limme of his cannot imprison, nor spoile Christians of their goods, or of their liues: but there are few or none but they can frame scoffes and iests against the members of Christ Iesus. Euery boy can quickly grow skilfull at this, as we see in *Ismael*, and in the two and fortie children that were torne in peeces of two beares for their mocking of the Prophet *Elisha*: the very scumme of the people, the vagabonds and rogues that run vp and downe the country can doe their master the diuell good seruice this way: those that were the children of fooles, and the children of villaines, (as *Iob* speaketh) who were more vile then the earth it selfe, could make *Iob* their song and their talke: and in like sort did the drunkards and pot-companions deale with *David*; and the theefe vpon the crosse with our Sauour, euen at that time when the fierce wrath of God was manifested vpon his body hanging on the crosse, for that hee had been a notorious and hainous malefactor.

First, this doctrine must teach vs to beware of deriding and taunting at good men for taking of good waies, lest by so doing we become persecutors, and bee proceeded against as enemies vnto God and his people. It is not so safe for vs, as many take it to be, to exercise our selues in such kind of scoffing: he is commonly held to be a sillie fellow,

low, that cannot gird at a Minister, and at such as vsually resort vnto Sermons. But let vs take heed of such nipping and biting speeches as tend to the defaming of any of Gods seruants or seruices; lest we be cast out from hauing any communion and fellowship with God, as scoffing *Ismael* was, and be exposed to such plagues and punishments as the wicked Iewes were, who mocked the messengers of God, and reuiled our blessed Sauour in such an opprobrious and disgracefull manner, as the Scriptures doe record.

Vse 2.

Secondly, for as much as contemptuous and reprochfull scoffes and girds are such weapons as Satan putteth into the hands of his instruments, let vs prepare for them, and arme our selues against them. Christs Disciples must not looke to be aboute their Master: if wicked sinners reuiled and derided him, wee must not imagine to escape their virulent and venomous tongues: and therefore the Apostle exhorteth vs, that seeing he hath borne our reproch, wee should beare his, and for the ioy that is laid before vs, endure the crosse, and despise the shame, and so at length wee shall receiue the crowne of glory, which is prepared for all those that in patience doe waite for his glorious appearing.

Heb. 13. 12. 13.

Hcb. 12. 2.

How we may
be inabled to
beare con-
tempt.

1. Labour a-
gainst pride.

Now that wee may bee better inabled to beare these taunts and reproches, let vs take this direction following.

1. First, labour against that inbred pride that is naturally in euery one of our hearts, which maketh

keth vs viterly vnable to vndergoe disgrace: therefore was it, that though many of the chiefe rulers of the Iewes beleeued in Christ, yet they durst not confesse him, because of the Pharisees, who would haue excommunicated them, and disgraced them to the vitermost: and the reason is rendred in that place, *viz.* *That they loued the praise of men, more* 1oh. 12. 43. *then the praise of God:* they stood vpon their carnall credit and reputation among their neighbors and countymen, more then vpon that true credit and estimation which they might haue had with the Lord and his children; and therefore was it that they were so loth to expose themselves for Christ his sake vnto the shame of the world: whereas if they had had humble and lowly hearts, they would haue denied themselves in their estimation among men, and haue taken vp the reproach of Christ as an honourable crowne: let this therefore bee our first worke to labour against the hautinesse of our fleshly hearts.

Secondly, to the intent that wee may more patiently endure to be vilified and disgraced, let vs consider what manner of men scoffers bee, *viz.* ² Consider what scoffers are. the most abiect, vile, and contemptible persons that are, as we may see in those before mentioned, who in this sort pursued *Iob* and *David*, and our blessed Sauour.

Oh but (will some say) they are men of great Obiect. wealth, of great place, of great parentage, of great wit and learning, that do mocke vs, and gird at vs for our religion, and for our profession.

Answ.

Grant that they be great men in all the former respects, yet if they be wicked and vngodly, the holy Ghost accounteth them vile and contemptible men: and so should wee esteeme of them, though they be as mighty as *Zenacherib* was, for when he sent a disdainfull and scornfull message vnto *Hezekiah*, and the rest of Gods people, hee was indeed ignominious, because he was impious and blasphemous: he was vile in Gods sight, and hee made him appeare vile both before men and Angels, according to that of *Isaiah*, *The virgin daughter of Sion hath despised thee and laughed thee to scorne.*

Isa. 37. 22.

3

Thirdly, let vs consider, as what they are for the present, so what they shall be hereafter: and that the same Prophet *Isaiah* sheweth, saying, *Fear ye not for the reproch of men, neither be ye afraid of their rebukes. For the moath shall eate them vp like a garment, and the worme shall eate them like wood.* But (will some man say) what great matter is this? shall not the wormes consume the good as wel as the bad? Yes surely, that cannot bee denied: and yet there is an euident difference betweene the wicked and the godly, euen in this respect: for though righteous mens bodies become wormes meate, yet it is not in any displeasure from the Lord, nor for any hurt vnto them, for they are still pretious in his eyes, as their soules are, which euen then enioy celestiall happinesse, and besides euen those bodies of theirs shall be restored, and bee made euerlastingly glorious together with their soules: all which

Isa. 51 7. 8.

Obiect. 1.

Answ.

Note.

which things are farre otherwise with such sinfull persons as delight themselves in scoffing and deriding of the Saints of God: their bodies are at best when they are deuoured by wormes: they can neuer expect better, but that which is farre worse shall surely come vnto them.

Fourthly, that we may be enabled in conscience to swallow vp such reproaches as are cast vpon vs, let vs seriously meditate on the reward which is promised vnto them that can so doe. *Blessed are you* ⁴ *Mat. 5. 11. 12.* (saith our Saviour) *when men reuile you, and persecute you, and speake all manner of euill against you for my names sake falsely. Reioyce and bee glad, for great is your reward in heauen.* And againe, the Apostle Peter saith, *If yee bee vailed vpon for the name of Christ, blessed are ye; for the spirit of glory, and of God resteth vpon you.* This made Moses to esteeme the rebuke of Christ greater riches then the treasures of Egypt: for (saith the holy Ghost) *bee had respect vnto the recompence of the reward.* ^{1. Pet. 4. 14.} ^{Hcb. 11. 26.} Therefore when wee finde our hearts beginning to bee dismaied at the bitter taunts and iests of prophane scoffers, let vs animate our selues vnto patience with these or the like considerations; why should I bee discouraged at these things? sinfull men seek to vilifie and disgrace mee; but doth God thinke euer the worse of me? I am base and contemptible in their eyes, but doe the Angels of God, or any of his Saints, conceiue any whit more hardly of mee in that regard? Nay, doth not the Lord himselfe, and such as haue his image most liuely shining

forth in them, esteeme me so much more honourable, by how much they labour to make me more vile and abject in regard of my well doing? Why then should I faint vnder the burthen of reproch, wherewith they doe still load me? especially seeing that this momentanie disgrace which I sustaine for Christ his cause, shall bring vnto me an eternal and inualluable weight of glory.

Doct. 4.
The godly v-
tually afflicted

Of the poore] From which words note this Doctrine, that the estate of Gods people is commonly a poore and afflicted estate. Therefore in the originall the word [*poore*] is not vsed in the Plurall number, but in the Singular, and carries this sense [*ye haue made a mocke of the counsell of that poore one*] implying thereby, what is the common case of al, namely, to bee full of calamities and distresses, *through many tribulations to enter into the kingdom of God, and to be conformable vnto their head Christ in afflictions and sufferings.*

Act. 14. 22.
Rom. 8.

And this the Lord in his wise providence will haue to be so for these reasons:

Reasons.

1.
1. Cor. 3.

First, that thereby the flesh might bee discountenanced, and haue no cause to reioyce before him.

2

Secondly, that men might embrace religion for it selfe, and in conscience vnto God, not in any outward respects. Whereas if most of those that are Christians, were of great place, many would make a shew of being religious, that they might thereby grow to aduancement in the world, and so seeke earthly things in spirituall exercises.

Note.

Thirdly,

Thirdly, that his children might grow in nearer acquaintance with him, who otherwise would be strangers vnto their owne father: *In their affliction* (saith God) *they will seeke me diligently.* Before that time they would rather sue vnto any then vnto the Lord: therefore was hee driven to break them with one breaking vpon another, that so hauing no other refuge to betake themselves vnto, they might haue recourse vnto him. This is cleare in the example of *Manasse*, who being in bonds and in irons, humbled his soule before the Lord, and praied vnto him for fauour, and mercy, and found it at his hands: whereas before such time as hee was pressed downe with grievous misery, hee obstinately refused to hearken vnto the Lord, and to his messengers, and was so far from calling vpon his name, that hee dishonoured it by al manner of abominations, which he committed with an high hand, euen to anger the Lord. 3

Fourthly, God would haue his people often to taste of aduersities, & troubles, that so they might learne to trust in him, whereas otherwise they would make the arme of flesh to bee their stay and confidence. This the Lord himselfe auoucheth in the prophecie of *Zephania*, saying, *I will leane in the midst of thee an humble, and poore people, and they shall trust in the name of the Lord.* 4

This point maketh for the confutation of an error which withholdeth diuers from the profession of the Gospell: Is this the word of God? is this your holy ministry (say they) and are these

your good men that doe embrace the same: a companie of simple base fellowes, of poore Artificers, and the like: who can imagine this to bee the truth, which such kinde of men as these doe giue credence vnto: How many Gentlemen, or Noblemen, or men of learning and policie are of their minds: and for those that are, haue they not manifold afflictions in their hearts, or vpon their bodies and estates: This is iust the cauill of the Pharisies against the doctrine of our Sauour:

Ioh. 7. 46. 47. *Neuer spake man like this man (say the officers that were sent to take him, but did not:)* Then answer

48. *red the Pharisies, Are yee also deceiued? Doth any of the Rulers, or of the Pharisies beleene in him? but this people which know not the law, are accursed.* Therefore let not vs bee deceiued by such vaine words of men, that iudge not righteous iudgement, but according as their owne fleshly wisdom directeth them, but let vs rather build vpon the words of him that is the true witness, who as he received a commission to *preach vnto the poore*, so hee did accordingly performe it, and found good successe thereupon, and therefore biddeth *Iohns* disciples to tell him, that *the poore receiued the Gospell*. They were the profitable and fruitful hearers of Christ, who by reason of some outward calamities and distresses or other, were humbled and abased in their owne eyes, and had the pride and stubbornnesse of the flesh somewhat mastered and taken downe.

Luk. 4.

Luk. 7. 22.

2 Secondly, here is matter of reioycing for Gods seruants;

seruants, that are in pouerty and distresse any manner of way : it is the common condition of the members of Christ, and therefore they must not from thence draw any hard conclusions against themselves. It is the very high way vnto heauen, which hath beene troden by Christ and all his Saints, to passe through manifold troubles and grieuances, manifold straits and extremities, and at length to attaine vnto that rest which is prepared for vs in the kingdome of God. If any by reason of their necessities and miseries had euer misse of the crowne of life, wee had some cause to feare our selues in that regard : but sithence none euer did so, but rather haue reaped benefit by their afflictions, then taken any hurt thereby, wee should be of good comfort ; and be so farre from fainting in our trials, that wee should reioyce in the same, making full account, that then Gods owne hand will most manifestly appeare for our preservation, and consolation, when humane helps doe most of all faile vs : neither indeed could it bee so clearely discerned that hee is the vpholder of his Church, if it had wealth, and power, and outward props and pillars to beare vp the same.

Yee haue made a mocke of the counsell of the poore : and why ? because the Lord is his trust : This is the very true cause, whatsoeuer other pretences there be. Whence obserue this Doctrine, that true godlinesse is that which breeds the quarrell betweene Gods children and the wicked.

Doct. 5.
Wicked men
haue a quarrel
against god-
linesse.

Vngodly

Vngodly men may say what they list, as namely; that they hate and dislike them for that they are proud and sawcie in meddling with their betters: for that they are so scornfull & disdainful towards their neighbours: for that they are malecontent, and turbulent, and I know not what: but the true reason is yeelded by the Lord in this place, to wit, because they make him their stay and their confidence, and will not depend vpon lying vanities, as the men of the world doe.

1. Pet 4. 4.

Note.

And the like reason is giuen by the Apostle Peter, who speaking of vnregenerate men, saith, that it seemeth strange to them, that the godly runne not with them to the same excesse of riot: and therefore (saith hee) *speake they euill of you.* The cause why they traduce and defame them, is not because they are euill, but because they will not be as bad as themselues: not because they haue committed great faults, but because they will not commit them. And this wee may obserue in our owne experience, that the most holy exercises are most offensive vnto carnall persons: and that they exclaime against many things, as if they were heinous crimes, which God hath commanded as necessarie duties: to wit, fasting and prayer, and hearing of the word, and such like, which as occasion serueth, must of necessity bee performed: these are the holy men (say they) that must needs bee more forward then all their neighbours: that will not allow of good fellowship, and of merrie meetings, but are altogether for praying, and for preach-

preaching, &c. when others are sporting and dancing, and recreating themselves: I warrant you they are but meere hypocrites and dissemblers: their hearts are as bad as the worst, and none are more disloyall subjects to their Prince then such are. These are hard charges, yet such as befall Christ Iesus himselfe, who among many other false imputations was esteemed an enemy to Caesar. But whence proceed all these hard surmises and censures? Surely from this, that Gods children do endeavour from a true and faithfull heart to serue and please the Lord in all things, and doe refuse to walke with the multitude in the broad way that leades vnto destruction. Here is the matter whereupon all their malice doth worke: and this ariseth,

First, from the diuell himselfe, who is an viter *Reasons.* adversary vnto mans saluation, and vnto Gods glory, and therefore makes warre against the seed of the Church, *which keepe the commandements of God, and haue the testimonie of Iesus Christ.* *Reuel. 12. 17.*

Secondly, from that hellish corruption that is in mans nature, which though there were no diuell, would minister vnto them sufficient malice, whereby they should bee stirred vp to carrie a grudge against the image of God wheresoeuer it is, yea though it bee in those that in the bounds of nature are most neerely linked vnto them; as we see in Cain, who hated and murdered his brother Abel: and why? because *his owne workes were euill,* *1. Ioh. 3. 12.* and his brothers good.

There-

Vse 1.

Therefore let Gods seruants neuer looke to please the world by well doing, but make full reckoning that they shall much displease them.

Object.

Oh but it is your owne precisenesse (will some say) that causeth you to be so much maligned and disliked.

Answ.

Nay, it is the worlds wickednesse, not our strictnes; otherwise what caused the Prophets of God, the Son of God himselfe, and his holy Apostles to bee so much hated and wronged by vngodly men? They dare not say it was their indiscretion and nisenesse, or any the like failing on their part, but in truth the malice of the wicked, which is the very cause why euen in these our daies, Gods people finde hard measure from prophane persons.

- 2 Secondly, let this teach vs not to bee discouraged, albeit wicked sinners thinke and speake the worst of vs: our goodnes, not our badnesse is the occasion thereof, and therefore we should bee so farre from conceiuing the worse of our selues, or of our workes, meereley in this respect that they go about to depraue and vilifie both vs and them, that we should haue a better opinion, both of our owne persons and actions, as hoping, that the Lord doth graciously accept of the one and of the other, because the vilest sinners doe most of all dislike them, and seeke by all meanes to fasten infamie and disgrace vpon them. Doe we then trust in God, and doe sinfull persons deride our simplicity in that behalfe, and tell vs that we shall bee

ouer-

ouerthrowne, and neuer be long able to hold vp
our heads: let vs rest on the Lord stil, and neuer be
dismayd at their mischieuous and malicious
speeches, and attempts against vs, knowing
and assuring our soules that *they that trust*

in the Lord shall bee as mount Sion,

PSAL. 125. 1.

that cannot bee remoued, but

standeth fast for

euer.

FINIS.



THE FOURTH SERMON.

ISAIAH, 30. Vers. 6. 7.

Vers. 6. The burthens of the beasts of the South, in a land of trouble and anguish, from whence shall come the old and young Lion, the Viper, and the fierie flying Serpent, against them that shall beare their riches vpon the shoulders of the Colts, and their treasures vpon the bunches of the Camels, to a people that cannot profit.

7. For the Egyptians are vanity, and they shall helpe in vaine: therefore haue I cryed vnto her, their helpe is to sit still.



IN these words is set downe a sharper prooffe of the vnbelceuing Iewes, with whom the Prophet *Isaiah* had to deale: wherein wee may note two principall things.

1. First, the danger that would ensue vpon the following of their owne counsell.
2. Secondly, the profit that they should reape by following of his.

Concerning the former of these he telleth them, that wheras they rested vpon Egypt for helpe and aide

aide in a time of warre, and for that end did send vnto them *the beasts of the South*, that is, Camels and Asses laden with riches, and treasures; they should not only sustaine the losse of their money, be utterly disappointed of their expected aide, but also finde great hurt from them: they should proue by their owne experience, not onely that *The Egyptians were vanity*, and a people that could not profit nor helpe them, but withall, that they were *Lions, and Vipers, and fiery flying Serpents*; that is, furnished and armed with all ability and willingnes, to wrong and oppresse them, to vex and torment them, to spoyle them, and prey vpon them, and to do them al the mischief that possibly they could: as they had in the times of old found *Egypt to be a land of trouble, and anguish*, so doth the Prophet threaten that they shall finde it still. This was the danger of following their owne counsell, v. 6. 7.

Now the benefit of following Gods aduise is shewed in the latter end of the seventh verse: *their strength is to sit still*: as if hee should haue told them you are very desirous to be fortified against your enemies, and much adoe you make to get men and munition to defend you: but if you will hearken vnto me, I will shew you an easier and a safer way; and that is, to cast off all distrustfull feares and cares; to spare your money and your paines, to sit quiet and still at home in your severall places and callings; and so expect the saluation of God (as *Isaiah* exhorteth the *Israhelites*, *Exod. 14. 13.* For though this be not expressed,

pressed; yet it is necessarily implied, as is plaine in the verses following, and then you shall finde, that albeit the *Egyptians bee flesh, yet God is a spirit*; and and albeit they bee weake, and as it were vanity it selfe, yet the Lord is strong, and will communicate his strength vnto you, both for your protection, and your aduersaries subuersion. And thus much briefly for the generall drift of these words.

Doct. 1.
VV^e are most
prone vnto
cuill.

Verf. 6. First, from this, that these vnbeleeuing Jewes, that were very couetous and miserable in matters that did concerne the worship of God, or the reliefe of his seruants, are now so franke and liberall in sending of their riches and treasures into Egypt for the procuring of helpe from them; which was a course altogether vnwarrantable, as is euident in this chapter: hence this doctrine may be collected, that our sinfull nature is neuer so forward vnto any thing, as vnto that which is meere-ly sinfull, and viterly vnlawfull. See this point (*Doct. 4. in the 6. Sermons.*)

The 3. point
following
were of pur-
pose briefly
handled.

In a land of trouble and anguish, &c.] This is to be vnderstood of Egypt, where the people of Israel had endured the wofullest affliction that euer they felt in any place: yet in their miserie whither doe they go? euen to this land of molestation and vexation: where the persons inhabiting are compared vnto Lions, for that they were strong, and ferocious, and cruell: and to the most noysome Serpents, because their stinging was fiery and deadly, and vnicurable. Now in that this people ha-
uing

uing vnholý and vnfaithfull hearts, did chuse rather to sue vnto these Egyptians for protection, then vnto the Lord. The point hence to be noted is this, that

An ill conscience in the time of misery, will rather seek vnto any then vnto God.

The Egyptians were enemies, yea rowed enemies vnto the Israelites; insomuch that when they were deliuered thence, they had a charge neuer to haue any more dealing with them: yet yee see here they will to Egypt for helpe: but intreaty will not serue the turne; the Egyptians will doe nothing vnlesse they be hired: why they shall be well paid for their labour; and if they will not take their word, they shal haue their wages before they haue done their worke; Camels and Asses shall bee sent vnto them, with great plenty of gold and siluer. Thus we see how false-hearted hypocrites will rather be at great charges and paines to get succour from their deadliest foes, then sue vnto the liuing God for it, though they might obtaine it for the very seeking. So *Iudas* being in grieuous horrow and terrour of conscience, be- tooke himselfe vnto the Priests, whom hee knew to be proud hypocrites, vtterly vnable to ease and relieue a distressed soule, rather then vnto Christ Iesus, who is a *mercifull and a faithfull high Priest*, able and ready to pitty and helpe euery one that comes vnto him with an humble and broken hart. The like may be obserued in *Ahab*, that wicked King of Iudah, who notwithstanding that he had pro-

Doct. 2.

An ill conscience shuns Gods presence.

Isa. 7. 12.

protection freely offered vnto him from the Lord together with a signe; such as hee himselfe should chuse, for his confirmation in that behalfe, yet refused to be beholding vnto the Lord, and to put himselfe into his hands, and would needs hire the King of Assur with his armie, for his defence and safeguard, who did exercise great crueltie against him and his people. Now the reason why sinfull persons are so vnwilling to flie vnto the Lord in their extremities, is,

Exod. 20.

Psal. 11. 5.

1 Because there is a quarrell betwixt God and them. There is no agreement betweene light and darkenesse; they *hate him*, and *hee abhorres them*: and therefore they shunne his presence as much as may be.

2

Again, vnbelleeuers doubt of his power, whether that bee sufficient to defend, or to deliuer them; or if not of his power, yet of his mercy, as they haue good reason, being out of Christ: hence is it that hypocrites and sinners cry out in their feare and horroure, *Who among vs shall dwell with deuouring fire? Who among vs shall dwell with everlasting burnings?*

Isa. 33. 14.

Vse 1.

This teacheth vs first of all, what to thinke of those that in their distresses, doe make flesh their arme, and withdraw their hearts and hopes from Almighty God, vsing sinfull shifts, and vnlawfull courses, for the relieuing & easing of themselves, or such as are neare vnto them, and seeking vnto Witches and Coniurers in very deed to the diuel himselfe for helpe, rather then vnto Almighty God:

God: that whereas in extraordinary crosses they should vse extraordinary good meanes, of fasting and prayer, and humbling of themselues, they vse extraordinary ill meanes, and so prouoke the Lord to inflict more grieuous plagues vpon them: these shew themselues to bee impious persons, and men of very ill consciences; so should wee esteeme of them, and so ought they to thinke of themselues, in that they forsake the Lord, who is the fountaine of all helpe and comfort, and sue vnto his vter enemy by vsing diuellish and abominable practises.

Secondly, if wee would haue a contrary testimony vnto our selues, and among Gods people, to wit, that wee are men of sincere and vpright hearts, because we seeke vnto the Lord in our miseries, and that in a religious and holy manner, then let vs labour for good consciences in the time of our prosperity, and for faith in the promises of God, and then wee shall not bee driuen to those wretched and chargeable helpes, which carnall men rely vpon; but we shall be able to runne vnto God, who will relieue vs freely, and speedily. Wee neede not bee such drudges as these Iewes were, to toyle and trouble our selues in getting of money, and then to take a long and tedious iourney to obtaine the fauour of our aduersaries, but hauing true and faithfull hearts, wee may make a better shift with a few words, then these hypocrites did with all their Camels and Asses, and with all their riches and treasures: for the Lord is

Hof. 14.

R

neare

Psal. 145. 18. 19. neare to all that call vpon him in truth : yea hee will fulfill the desire of those that feare him : hee also will heare their cry, and saue them : and that both from their sinnes and miseries.

Vers. 7. For the Egyptians are vanity, and shall helpe in vaine. In that dissuading them from resting vpon the Egyptians, he telleth them that *they were vanity*, and therefore such as they were, such must bee their helpe : either they should not doe their best to defraud them, or if they did, it should not turne to good, because Gods blessings went not with them : hence ariseth this doctrine, that all the comfort and helpe that worldly things can afford vs, is vaine and of no worth. The reasons hereof are these : First, because the meanes themselves are vaine : for such as the fountaine is, such must be the streames ; and such as the tree is, such must be the fruit. If the Egyptians be vanity, their helpe must needs be vaine. And the like may be said of all other particulars : Doe we rest vpon our friends ? they may die, or their good affection may die. Doe we rely vpon riches ? they are subiect to rust, subiect to fire, subiect to theeuers, *neither can they helpe vs in the euill day.* Doe wee trust vpon men and munition, or any warlike force ?

Psal. 33. 16. 17. A King is not saved by the multitude of an host, neither is the mighty man deliuered by great strength. An horse is a vaine helpe, and shall not deliuer by his great strength. The same conclusion may we make of all other earthly things : for of them al, the Wise man pronounceth, that *they are vanity & vexation of spirit.*

Secondly,

Doct. 3.
Worldly helps
vaine.

Reasons.

I

Prou. 11. 4.

Psal. 33. 16. 17.

Ecc. 1. 4.

Secondly, no worldly meanes can helpe the soule against sin; and therefore there is no sound comfort to be expected from them. Euery mans ruine is from himselfe, and bred in his owne bosome: helpe that and helpe all; and except that bee helped, when a man hath done all hee can, he hath done nothing: for let a man haue neuer so many friends, neuer so much wealth, neuer so great credit, or whatsoeuer else can bee named, if his soule bee vncured, hee is a miserable creature: *there is no peace to the wicked*: one vile lust or other will bee raging in his heart, and disquieting his soule, and hee will still bee tossed vp and downe as *the chaffe that the winde driveth too and fro*. A sinful heart is euermore a restless heart, and whosoeuer doth not beleene, whatsoeuer his outward props bee, hee shall not bee established, as the Prophet *saith* *auobotheth*. Psal. i. 11a. 7. 9.

212 Thirdly, no earthly helpes can keepe off the
plagues of God from a man, or remoue them
where they are already. Suppose that the Lord in-
tend to shoote his arrow of pestilence to strike a
man, or a family, a towne, or a city, what buckler
can beare it off? what wit, or wealth, or friends
can shelter vs from his strokes, and keepe vs from
the graue when he calleth for vs? surely there are
no worldly meanes that can doe it; and therefore
we may wel conclude, that all the helpe that com-
meth from them, is altogether vaine.

Which should cause vs not greatly to seeke af- *Use 1.*
ter, nor much to rest vpon these outward things;

for though we haue them in neuer so great abundance, we shall find them to be but miserable comforters when we stand in most neede. Most men are of another mind; namely, that the treasures and promotions of the world, and the countenance of great men, are the onely things to bee looked after, and that the promises of God, and the comforts of his word, are vaine and friuolous: but when they haue made triall as *Salomon* did, they shall finde, that *to feare God and keepe his Commandements*, is the only happinesse, and that whatsoever the world can afford, is meere *vanity*, and *vexation of spirit*.

Secondly, let this teach vs in all our griefes to say as the Prophet *Dauid* doth, *Lord helpe in trouble, for vaine is the helpe of man.* y. d. I haue depended much vpon the arme of flesh, but now I am growne to this resolution, that if I had all worldly helpes, I would not trust in them, because they are vaine; and if I want them all, I would relie vpon thee, that doest neuer faile such as seeke vnto thee. Thus if we can do, we shall neuer bee disappointed of our hope: but God will giue vs such peace and comfort, as neither the diuell, nor the world can take from vs.

John 14.

Their strength is to sit still.] That is, if they would be fortified and fenced against their enemies, their best course was, to put away all vexation and vnnecessary feare, to tarry at home in their owne countrie, euery one in his vocation, and so to rest on the Lord for defence. Whence the doct. is, that
The

The best way for men to haue safety and protection is, to keepe in their owne places and callings.

Dott. 4.
All men are
safest in their
owne places.

He that would be freed from all hurts and dangers, let him not runne hither and thither without any warrant, as a masterlesse hound, but let him follow his businesse with a quiet heart, and looke for comfort from aboue, and he shall bee sure not to misse of it.

We reade in the 11. chapter of *Iohns* Gospell, *Iohn 11. 7.* that when Christ was about to goe into Iudea, his Disciples dissuaded him, saying, *Master, the Iewes sought lately to stone thee, and dost thou goe thither againe?* as if they should say, haue you no more care of your owne safety, but to runne euen vpon the sword's point, and to cast your selfe into the Lions mouth? But *Iesus answered, are there not twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world:* as if he had said, though wicked men goe about to kill me, yet seeing God calleth me thither; for all their madnesse, they shall not be able to hurt me: for I walke in the light all the while that I goe about my fathers businesse; and as there is no danger of stumbling so long as a man hath the day light to guide him; so is there no perill to bee feared from men, so long as a man hath the light of a good conscience to assure him that hee is about those works which God calleth him vnto. Indeed if a man be otherwise employed, then he *walkes in the night*, as our Saviour speaketh, and then he may

Pfal. 91. 11. 12. dangerously indeed. But so long as men *keepe in their waies*, the Lord will haue an eye vnto them, to preserue and keepe them; and *his Angels shall carrie them in their hands, that they hurt not their feet against a stone.*

Reason.

And there is good reason why it should be so: for so long men doe much honour God, as they keepe themselves within the limits of their owne callings; and therefore he cannot chuse but watch over them in goodnesse. Now that they doe honour God thereby, appeareth by that of our Saviour, where he saith; *I haue glorified thee vpon earth.* How proues he that? *I haue finished the worke which thou gauest me to doe.*

Vse I.

Here then are those to be reprov'd, that when any trouble is neare them, doe busie their heads and disquiet their owne hearts, as if by their carking & toiling they would do wonderfull things: but the Lord hath made this proclamation, that *your strength is to sit still*: and therefore it is your weaknesse to be ouer busie at such times, and to exceede the bounds of your calling, in vsing vawarrantable shifts. To giue instance in some particulars, many are so afraid of pouerty, that they wil not be content with that employment which God hath giuen them, but will haue an oare in every boate, and bee dealing in this trade, and in that, wherein they haue not been trained vp; but what comes of it? they cast themselves into farre greater arrearages then they were in before, and intangle themselves in such sort, that they know

not

nor how to winde out. Besides that, the cares of the world, and the desire of riches doe choake the word, that it cannot bring forth ripe fruit in them, and marueilously hinder the peace and comfort of their consciences. Oh but their meaning was good: they had an honest care to provide for their wife and children; an honest care? nay it is a sinfull care, that make men to be such busie bodies: and iust it is, that they that will not trust God with their wiues and children, should by tumbling and tossing vp and downe the world, spending all, as these Iewes did, and feele that which they feared, lying heauie vpon them: So others are afraid of the Pestilence, and what doe they to preuent it? cast about where they may dwel in safety (as they imagine) in being many miles off from the places infected: though in the meane while they neglect their callings, shew little regard of their wiues & children, and seruants, and least of all of their own soules: whereas *their strength had been to sit still*, and neuer to forsake the workes of their vocations, nor the ordinances of God especially; and then either the infection should not come neare them; or if it did, it should bee a meanes of great good vnto them, either for the perfecting of their graces, or for the ending of their miseries, & the beginning of their eternall happinesse. The like might bee said concerning feare of the sword, or of famine, or of any other iudgement; they are here sharpe-ly to be rebuked, that do leaue those places wherein God hate set them, for the auoiding thereof.

Secondly,

Vſe 2.

1. Pet. 5.

Pſal. 37. 34. 39.

Secondly, let vs hence learne when dangers are neare at hand, to make it our first care to consider what vocation God hath placed vs in, and what worke hee would haue vs doe, and therein let vs continue. Oh but there are many euils towards: what of that, *your strength is to sit still: cast your care on God, for he careth for you. Waite on the Lord and keepe his way, and he shall exalt you to inherit the land: for the saluacion of the righteous shall bee of the Lord: he shall be [their strength] in the time of trouble.* Whether their meanes be great or small it is all one vnto the Lord.

Though our money and our friends, and our strength faile vs; yet will hee neuer leave vs, nor forsake vs: therefore let vs wholly cast our selues vpon him, and neuer be dismayed at any crosses: for so long as wee serue him in our places, our case is very good, and very safe. Let our little children bee our teachers in this point, and make vs ashamed of our vnbeleefe: for what if they be hungry and none will giue them a morsell of bread to refresh them? what if their apparel be neere worne, and they know of none that will giue them so much as a ragge to hang on them? yet will they comfortably depend vpon vs, and bee merrie and cheerefull; assuring themselues that their parents hauing mercifull hearts, will neuer see them want any thing that they can provide for them: can they be thus confident vpon the kindnesse of their naturall parents; and shall not wee much more boldly rely vpon our heavenly father, who

knowes

knowes all our wants, and pitties vs vnder them, and is able and willing to supply the same: let vs condemne our selues if we cannot doe this, and in all straits and extremities say vnto our hearts, as *Moses* did vnto the Israelites at the red sea, *fear not, he stand still, and behold the saluation of the Lord.* Which if we cannot doe, wee shall finde by experience that he is al sufficient to minister helpe and comfort vnto vs, and that in sicknesse as well as in health, in warres as well as in peace, in scarcity, as well as in plenty, and in a word, in the want of all things as well as in the abundance of all things.

Exod. 14. 13.

Rules.

But now if we would be sure of this comfort, let vs obserue these rules.

First, beware of vsing any ill meanes for the relieuing of our selues: for euery sinfull shift is as it were a sword drawne out against our selues, or as a Canon that is to be discharged vpon vs.

Secondly, bee sure to vse all good and lawfull meanes that God hath appointed for our comfort in trouble, or our deliuerance out of trouble.

Thirdly, as we must vse the meanes lest wee be found tempters of God, so must wee commit the successe wholly vnto the Lord, and with a quiet and peaceable heart rest vpon him. Many will bee content to be industrious in their calling, and vse all diligence for the relieuing of themselves and their families; but herein they faile exceedingly, that they vex and disquiet their hearts, and do not labour with that cheerefulnesse as they should: this and that I doe (say they) to the utmost of my power: but alas, all will not maintaine mee and

mine: wee know not how to bring the yeare about. Now you do *not sit still*, as God would haue you, but you take his burthen vpon your shoulder: for doe you that which God biddeth you; and he hath said, *I will care for you*. The reason why there is such carking and caring: such tumbling and tossing, is, because men thinke there is none to care for them, but themselves: now if that were true, it stood men vpon indeed to bestire themselves, and to busie their thoughts day and night about the matters of the world: but seeing that the Lord doth protest that *hee cares for vs*, what need haue we to perplex our hearts with some necessary vexations and distractions? surely it argues great corruption in vs, when we giue way to such distrustfull thoughts: for either wee doe not beleue that God doth care for vs; or at least wee imagine that his care is not sufficient for vs: both which should bee farre from the hearts of all true Christians. Let vs therefore strive against our unbeleefe, and giue vnto God the praise of his truth, of his mercy, and of his al-sufficiency, and then fixing our hope vpon him, wee shall neuer be ashamed, but according to our faith is shall be vnto vs.

THE



THE FIFTH SERMON.

ISAIAH 30. Verſ. 8. 9.

Verſ. 8. Now god and write it before them in a table, and note it in a booke, that it may be for the laſt day for ever, and ever.

9. That it is a rebellious people, lying children, and children that would not heare the word of the Lord.

WE heard in the words immediately going before, how ſharply the Lord doth reprove and threaten the vnbelieuing Iewes, for that they hearing of rumors of warres, did not goe vnto God by prayer, but vnto the Egyptians by gifts, as if *Pharaoh* were more able, or more willing to helpe and ſuccour them then the Lord himſelfe: as alſo how the Prophet *Iſaiah* was ſent vnto them, to aſſure them that the Egyptians would not helpe them, or if they would, they could not: nay, that they ſhould be ſo farre from helping them, that they ſhould doe them all the miſchiefe that poſſibly they could, and therefore

he proclaimes vnto them that *their strength was to sit still*, that is, to keepe themselues at home in their places and callings, and to rest vpon God, whose strength they should finde to bee euery way sufficient to defend and maintaine them against all their aduersaries.

Now because they were drunken with passion and feare, and would not harken to the proclamation of peace, therefore doth the Lord send out against them a proclamation of outlawrie, and chargeth them with rebellion and high treason against his Maiesty: and that it might bee of more force with them, he commandeth the Prophet *[to write it before them in a table]* that for euery one might take notice thereof: yea not onely in a table to shame them for the instant, but in a book, that it might be for the time to come, euen for euer and euer: that is, that it might stand in record for their perpetuall disgrace and reproach. Now because they would hardly yeeld vnto this charge, to wit, that they were traitors against God, in seeking vnto the King of Egypt for aide, but would obiect that they did it in policy and in good meaning, for the benefit of the Church and Commonwealth, and did rest on God neuerthelesse, he puts off that by saying that they were *[lying children]* full of hypocrisie and dissimulation; pretending to send into Egypt in godly wisdom, whereas it proceeded indeed from their wretched vnbeleefe; and because it was not safe for him to say this in generally, ynnlesse he could proue it, therefore he alleageth

leageth against them this particular, that *they would not heare the Law of the Lord*. They were driuen to heare now and then, but they did it not willingly, nor with a good affection; and therefore they are iustly condemned as rebels against the Lord.

In all these words then is set downe a grievous complaint against the nation of the Iewes, wherein we may obserue,

1. First, Gods charge that hee giues vnto the Prophet that he should preferre an inditement against them, not onely for their present, but for their euerlasting shame, if they did persist in their euill course.

2. The reason why he takes this round course with them, viz. because they were rebels against him: which rebellion of theirs was so much more grievous, in that they were full of craft and cunning to defend their vile practises,

Vet. 8. *Now go and write it*, &c. In that the Prophet is commanded to proclaime vnto all men that these vnbeleeuing Iewes were rebels against God: this is the point hence to be obserued, that

Open sinnes must haue open rebuke and disgrace. Though the parties bee neuer so many, and the persons neuer so great, yet that must not stop the mouthes of Gods Ministers and seruants, but they must the rather be rebuked, that thereby if it be possible, they may be truly humbled. As in this place we see, the Noble men, and Embassadours were very busie in raising large summes of money to send vnto the King of Egypt for helpe, yet

Doct. 1.

Open sinnes
must haue o-
pen shame.

Iſa. 58.

1. Tim. 5. 20.

Matth. 15.

Matth. 23.

Matth. 3.

though it were the sin almost of the whole land, and the hand of the rulers was chiefe in it, the Prophet is charged to speake against them, and to write against them, and to shame them, not onely for the present, but for ever, if they did not turne to the Lord by sound repentance. The like is enioyned this same Prophet, chap. 58. vers. 1. *Cry aloud; spare not: lift up thy voice like a trumpet, and shew my people their transgression, and the house of Iacob their finnes.* They pretended great zeale and forwardnesse in religion: they would seeke the knowledge of Gods word; they would enquire after the ordinances of iustice; they would fast also, and vse much strictnesse in outward shew: yet because they were full of hypocrisie, of cruelty and oppression, of impiety and Sabbath-breaking, and such like hainous crimes, he must openly exclaime against their ill courses; and as the trumpet spares none, but wakens all, both great and small, so must hee deale; letting euery one heare of his faults of what state and condition soeuer. This was also laid vpon *Timothie. Them that sinne, rebuke openly, that the rest may feare,* (saith the Apostle) and it was practised by our Sauour, who seeing that the Scribes and Pharisees made more account of their owne traditions, then of Gods commandements, and that they sought themselves in ambition and filthy lucre, he doth sharply and openly reprove them, and disgrace them, and pronounce woes and curses against them. The like doth *Iohn Baptist*, calling them a *generation of Vipers*: and *Paul*, meeting

meeting with *Ananias*, a notorious hypocrite, who commanded him to be smitten on the face, for the disgrace of his person, and of his cause, hee boldly sets vpon him, saying, *God will smite thee* Ac. 23. 3.
thou painted wall.

Now the reason why publike offences should haue open rebuke, is,

First, that others hearing it, may bee terrified Reasons.
 from the same; and so such sinnes may be lesse infections, according to the place before alleaged,
Them that sinne, rebuke openly, that the rest may feare] 1. Tim. 5. 20.
 and so consequently bee restrained from the like courses.

Secondly, that if it be possible, the parties offending may be conuerted: according to that of the Apostle. *The Cretians are abominable, enuill beasts, froward bellies: wherefore reprove them sharply, that they may bee found in the faith.*] Tit. 1. 12, 13.
 For when men are set vpon the stage, and exposed to open shame, they will take it to heart, and if any thing will worke vpon them for their reformation, this will: and if they proue incorrigible notwithstanding this, yet this benefit will come of it, that they shall bee more inexcusable in the day of the Lord, in that they heard their sins so much disgraced, and the vengeance of God denounced against the same, and yet would not breake off the practise of them by sound repentance.

Thirdly, it makes greatly for the glory of God, 3
 when hee executeth his iudgements vpon them in this world: for those that haue heard their
 grosse

grosse and hainous offences inueighed against, and withall are witnesses of their wilfull continuance therein, they cannot but in their consciences iustifie the Lord in his proceeding against them. That was it especially that caused *David* to shame himselfe publicly, after that hee had committed adultery and murder, that God might *bee pure when hee iudged*. Otherwise men might haue thought the Lord too seuer, in inflicting such punishments vpon him as afterwards he tasted of.

Psal. 51. 4.

Vse 1.

Here then in the first place is an instruction for Ministers, and such as haue cause and calling to deale with offenders, that they suffer not their *mouthes to be shut by reason of the multitude, or greatnesse of the persons that are faulty*; but according to the nature of the offence, so to apply their reproofes accordingly: if they dishonour God openly, let them heare of it openly: and if they will set their sinnes vpon the stage, let vs set their shame there also; that those that are witnesses of the one, may be also witnesses of the other: otherwise we shall be iniurious vnto God, and vnto men; vnto the offenders, and vnto our selues, because their blood shall bee required at our hands. Therefore let vs carefully looke vnto this duty, and the more opposition we finde against the performance thereof, the more let vs pray for strength and courage to go through with the same, knowing that it is a great deale better that men should be offended with vs for doing our duty, then that God should plague vs for omitting our duty.

Stenen

Stenen

Stenen knew that most of those vnto whom hee Acts 7.
 was to speake would not take a reproofe at his
 hands: yet he saw that he had a calling to giue it,
 and they had need of it; and therefore he tels them
 roundly of their fautes, saying, *Ye stiffnecked; and of
 uncircumcised hearts and eares, ye haue alwayes resisted
 the holy Ghost: as your fathers did, so doe you, &c.* In-
 deed hereupon they gnashed their teeth at him,
 and stopped their eares, that they might not heare
 him, and so running vpon him with great vio-
 lence and outrage, stoned him to death: but what
 lost hee by that? hee parted with a fraile and mi-
 serable life, and went presently to enioy an euerla-
 sting and most blessed kingdome in the heauens.
 Let vs therefore be resolute and couragious as he
 was, and neuer feare the faces of mortall men;
 knowing that there is no greater danger then for
 a man to neglect his duty; nor greater comfort
 then to performe it, though it bee the losse of his
 life.

Secondly, is it so that open sinnes must haue o-
 pen rebuke? hence then let vs learne, that if wee
 would not haue Gods Minister to lay open our
 shame before the congregation, wee must take
 heed of grosse, and foule, and scandalous offences.
 For if we liue in continuall swearing, or Sabbath-
 breaking, or brawling, or whoring, or stealing, or
 any the like inordinate courses, so that by our ill
 conuersation, we cause Gods glorious name to be
 ill spoken of, wee must looke to heare of it to our
 ill disgrace: and if wee set light by Gods glory,
 there

there is no reason that his seruants should make any reckoning of our credit. Let men therefore be carefull to auoid publike euils, or else prepare themselves for publike rebukes, which are the best medicines for the recovering of their sicke and sinfull soules.

8. *Now goe and write it before them in a booke, that that is may bee for the last day, [for euer and euer.]* Hence ariseth this doctrine, that

*Dolt. 2.
Gods testimony
is euer-
lasting.*

That testimony shall abide with every man, which God giueth him in his word.

Look what the Lord saith of any one, that shall stand firme, and carrie with him till death, yea after death euen for euer and euer. As here the Prophet *Isaiah* from the Lords mouth chargeeth these cowardly fewes to bee distoblers and rebels: this hath stood in record against them many hundred yeares, and doth still, their names are not yethened, nor forgotten, but all that liued and died in their impenitency, shall haue their shame encreased in the day of the Lord, and that shall carrie with them for euermore. This is also euident in the Scribes and Pharisees, who though they carried away all the praise and commendation among men, our Saviour doth disgrace to the vitermost, calling them painted sepulchres, that had faire outsidcs, but within were full of corruption, and withal denouncing many curses and woes against them: now who are more odious then they? what name of greater infamie among men then the name of *Pharisee*? and what is the reason hereof?

Mat. 23.

surely this; the word of God doth disgrace such kind of people; and therefore it stickes so fast vnto them, and shall doe for euer. So on the other side *Paul* was much slandered and reuiled, counted a pestilent fellow, a troubler of the world, and the ringleader of heretickes, and *Tertullus* made AR. 24. such a bitter oration against him, and brought such witnesses to confirme his speeches, that a carnall man would haue thought his name almost vncurable: yet who more honourable then *Paul*? his very name doth carrie a wonderful reuerence with it, and that in the very hearts of wicked men. But how commeth it to passe that hee that was then so shamefully traduced, should now bee so highly magnified? this is the true reason of it; he did that which the word of God did commend, though men did condemne it; and therefore hauing a good testimony from heauen, all the calumniationes and slanders of men could nothing at all impeach his credit, but did rather cause it to shine out more clearely. The Scriptures abound with examples of this kinde, but I hasten to the reasons, which are these.

First, the word of God doth giue men neither more nor lesse then their due, it passeth a righteous sentence; and therefore it must needs stand. The world commonly calles good euill, and euill good: light darkenesse, and darkenesse light; and therefore the testimony therof is litle worth, and of small or no continuance: but the word of God pronounceth none good, or bad, vnlesse they bee

Reasons.

I

Psa. 111. 6.

so. If the course of a mans life be such as the Scriptures doe commend, though all the world speake against it, it is commendable: and if it bee such as the word discommendeth, though men and Angels should speake for it, it is to bee disliked and condemned: for *the words of the Lord are pure words, as silver tried in the furnace of earth, fined seven fold.*

2

Prou. 3. 35.

Secondly, as the Scripture giues a sound testimony, so the Lord himselfe will backe it, and make it good. The word denounceth shame vpon all sinners; therefore must God of necessity powre it vpon them; for else hee should not bee true in his threatnings. Earthly Princes doe enact penall lawes and statutes, and yet many times doe not see them executed: but God deales not so; but whosoever doth persist in his wickednesse, is sure to meete with disgrace in the end: as godly men shall *inherit glory*, though they be vilified and debased for a time; so shall sinners inherit *dishonour* (as the Wise man affirmeth) *though they be exalted for a season*. Durable finnes shall haue abiding shame; and constant obedience shall haue *euermlasting glory*: euery man shall receiue according to his workes, whether good or euill.

Pse 1.

This then may serue to discouer vnto vs their follie and madnesse, that would faine haue credit in the world, and yet seeke not for it in the word, but are proud and ambitious; vaine glorious, and couetous; full of hypocrisie,

poeticke; and of all manner of iniquity: is this the way to get good estimation, and lasting credit: nay, the Lord saith, that *the proud are cursed* Psal 119. 21. *which erre from his commandements*: and that *the name of the wicked shall rot*. Prou. 10. 7. Doe they thinke that if they can goe beyond others in wealth, in command, in outward dignity, and the like, that then they shall carrie away the reputation from them: nay, they are farre deceiued if they so imagine: God makes no promise of commendation to them in the Scripture; and therefore it is a vaine thing for them to expect it: for *none is praiseworthy, but hee whom the Lord praiseth*; and therefore though men magnifie vs, as they did *Herod*, Act. 12. yet let vs thinke neuer the better of our selues: for if we bee impious persons as he was, the time shall come when the Lord will cause vs to bee abhorred and loathed.

Secondly, if wee desire to haue a good name while we liue, to leaue it behind vs when we die, and to haue euerlasting honour before all the Saints and Angels for euer, then let vs take such courses as God himselfe doth approue and commend. Let vs get faith and loue in our hearts, and let vs manifest the fruits thereof in our liues: let vs be truly religious towards God, and zealous in his seruice: let vs be righteous towards men, and carrie a liberall heart, and a bountifull hand for good and mercifull vses: for these things God Iam. 1. 17. himselfe doth commend, and therefore wee may assure our selues that they will procure vs eternall
praise.

Pro. 10. 7.
Psal. 113.
Psal. 37. 6.

praise. And though sinfull men may try vs by reproaches and slanders, and seeke by all meanes to blemish our names, as they dealt with our Saviour, and his Apostles and followers in former times, yet shall our memoriall be blessed, and our goodnesse bee had in euermlasting remembrance: God shall bring forth our righteousnesses as the light, and our iudgement as the noone day.

[Vers. 9. *That it is a rebellious people*] This is the crime that is charged vpon them being full of infidelity and disobedience, they are indited of high treason against the Lord, which was the heauiest imputation that could bee laid vpon them. Whence note this point, that

Dott. 1.
Those that rebell against
God are the
worst rebels.

They are the most miserable and wretched rebels, that are rebels against God.

Exod. 22.
18. 10.
1 Sam. 15. 22.

Though it be an offence very grievous and odious for a subiect to shew himselfe disloyall to his earthly Soueraigne, yet this shall stand as a sure conclusion when heaven and earth shall fall, that the greatest Sinner is the greatest Traitor. Hence it is, that when the Prophet Samuel would let out the hainousnesse of *Sauls* sinne, in sparing *Agag*, the King of the Amalekites, and the best of the sheepe and oxen, and of the things that should haue been destroyed, hee compareth it with those crimes that were most hatefull and most punishable by Gods law, saying, *Rebellion* (to wit, against the Lord) *is as the sinne of witchcraft, and transgression is wickednesse, and Idolatrie: and therefore Saul must needs bee a notorious malefactor, that was* found

found guilty thereof: So dealeth *Moses* with the
stifnecked and peruerse *Israelites*: *Heare ye rebels*
(saith he) *shall wee bring you water out of the rocke*:
as if more could not be spoken for the shame and
disgrace of impious persons, then to brand them
with the note of rebels against the Lord of hea-
uen and earth.

Isa. 30. 1. 9.

Numb. 20. 10.

But that point may be yet more cleare and
perspicuous, let vs weigh these reasons that fol-
low for the confirmation thereof.

First, the lawes that they breake (which not-
withstanding they are more strictly tied to ob-
serue, then any subiect in the world is the statutes
of his Prince) are most equall and iust, and meet to
be kept: and therefore the presumptuous breach
thereof must of necessity argue the most indigne
and vnworthie rebellion that can be imagined. It
was no small fault in the *Israelites* to renounce
their alleagiance to *Rehoboam*, and to stand vp in
armes against him, being their lawfull King and
Gouernour, albeit hee threatned to impose vpon
them rigorous and sharpe lawes, to make his yoke
more grievous then his fathers, so that whereas *Sala-*
mon had chastised them with rods, hee would correct
them with scourges: how hainous then is their of-
fence that doe refuse to submit their neckes vnto
Gods yoke, who is a more absolute King then e-
uer any was, or shall bee to the end of the world,
whose lawes are perfectly good and righteous, all
of them tending, not alone to his owne glory, but

Reasons.

1

Rom. 7. 12.

1. King. 13. 14.

to the present and eternall benefit and comfort of
such as doe obey the same?

2 Secondly, those are the most vile traitors, that
doe rebell against their Soueraigne, that hath bin
very bountifull and gracious vnto them: (which
was it that made *Achitophels* treacherie against
Dauid more inhumane & barbarous) now what
Kings fauours can stand in the balance against
Gods fauours, which he vouchsafeth to the basest
of the sonnes of men: for he it is that giveth them
life and being, and all things: in him they live, and
A6s 17. moue, and haue their subsistence: and without
him they could not continue to breath so much
as one houre, nay nor one minute of an houre,
much lesse enioy the comfortable vse of any crea-
ture vnder the Sunne: and therefore seeing the
bounty and kindnesse of the Lord is so exceeding
great, their rebellion that doe lift vp themselves a-
gainst him, and cast off the obedience of his lawes,
is of all men most worthy to bee condemned and
abhorred.

3 Thirdly, their case doth hence appeare to bee
very wofull and miserable, that the punishment
appointed for them, is both very grievous, and
withall vnauidable.

First, the grievousnesse thereof is euident by
this, that whereas earthly Monarches can proceed
no further against the most notorious malefa-
ctors, but to the torturing and killing of their bo-
dies, the confiscating of their lands and goods,
and

and the defaming of them and theirs for a season : so that if there bee vnfaigned repentance in the parties offending, as there was in the good thiefe on the crosse, their soules may be saued, and their names healed, and both body and soule eternally glorified) it is otherwise with the great King of heaven, who will plague those that are traitors against his Majesty with all manner of iudgements in this life, and when hee hath done with them here, will call them to a reckoning againe at that great Assises at the last day, and there expose them to perpetuall shame and infamie, and inflict vpon their bodies and soules, such torments as shall bee easelesse, endlesse, and remedilesse.

Secondly, for the vnauidablenes of these punishments, we must know, though rebels against worldly Princes, when they haue cast themselues into danger, may by flying, or hiding of themselues, escape, or if they bee apprehended, make notable defences and apologies to serue their present purpose, and so winde themselues out of troubles, it is no boot to deale in that sort with the Lord : for *whither can they goe from his presence,* Psal. 139. but hee will finde them out : and what wittie and cunning deuices can they haue for the colouring of their treacherous practises, but hee will descry and discouer the same, and that to their greater shame and punishment : Which being so, the vse shall be,

First, for the conuicting of many to bee notorious rebels, that esteeme themselues as honest men

as any in the countrey, and will defie him that shal charge them with treason: what say they to this? Doe they not vsually take the holy name of God in vaine? Doe they not prophane his Sabbaths? doe they not defile their foules and bodies with many horrible pollutions? And wheras they haue been often told of these faults, and sharply rebuked for them, doe they not for all that continue still in them, and vndertake the defence of them? Yea doe they not fret, and fume, and chafe, at such as seek to reclaim them from their leaud courses? If their consciences doe accuse them of these, and the like crimes, vndoubtedly they are guiltie of high treason against the Lord of heauen and earth: they carrie the diuels badge, and fight vnder his banner, as professed enemies vnto God, and his truth: and whatsoeuer they thinke of themselves, such the Lord will esteeme them to be, and proceed against them accordingly.

2 Secondly, let this teach vs to bee most fearefull of transgressing the sacred lawes of our heauenly King: and if we be at any time put to that strait, that wee must either violate the commandement of our earthly gouernours, or of God himselfe, let vs chuse rather to obey God then men: and with a meeke spirit, and peaceable cariage submit our selues to their censures, rather then incurre the Lords displeasure, and so become liable to his iudgements.

3 Thirdly, this is for singular comfort vnto Gods people, who are charged to be factious and seditious,

ous, vnquiet and vndutifull persons : yet so long as their consciences tell them, that they are willing to attend to holy and wholesome doctrine, whereby their sinnes may bee reprov'd, and their hearts and liues reformed and bettered, they may be sure that God accounteth them good subiects; and those that are such vnto him, are of all other most loyall and dutifull vnto their rulers and gouernors : neither indeed can any be truly faithfull vnto men, that hath not first learned to be faithfull vnto God. Let vs not therefore be dismaied at the clamors of those that doe vniustly charge vs with disloyalty. *Ahabiah* cried out, *treason, treason* : but 2. King. 11. 14. in truth, she was the traitor her selfe : and the like may be said of many that are so ready to traduce others in that sort : whatsoeuer their outward behauour towards Magistrates, and such as are in authority be, they are miserable and wretched rebels before the Lord, and such they shall appeare to be in the end, if they doe not in time submit themselues vnder his gracious gouernment.



THE SIXTH SERMON.

ISAIAH 30. Verſ. 9. 10.

Verſ. 9. *And children that would not heare the
law of the Lord.*

10. *Which ſay vnto the Seers, ſee not: and to the
Prophets, prophecie not vnto vs right things: but
ſpeake flattering things vnto vs, prophecie errors.*



E haue heard in the former words,
that notwithstanding the Iewes did
professe themſelues to bee the onely
people that ſtood for God, and for
his worſhip, yet the Lord doth pro-
claime them wicked rebels againſt his Maieſty.

Now in theſe words the Prophet goeth for-
ward to proue them to be ſuch, and that hee doth
by two maine reaſons, *viz.*

Fiſt, from their ill affection that they had, both
to the word of God (which appeared in this, that
howſoeuer they did by occaſion heare it, yet they
[*would not*] haue heard it, if they could haue done
other.

otherwise for shame) and also to the Prophets of God, which brought his message vnto them: *They said vnto the Seers, see not, and to the Prophets, prophesie not vnto vs right things*: they could not endure that they should take notice of euery thing that was amisse in them, and that they should presse euery part of Gods will vpon their consciences: this they thought to bee too much strictnesse and precisenesse.

Verf. 10.

2. Secondly, he proueth them to be rebels by their great affection that they carried vnto that which would doe them most hurt, *viz.* flatterie and errors. Thus much touching the drift and order of these words: the meaning whereof (shal by Gods assistance) be more fully laid open in the handling of the seuerall doctrines.

Verf. 9. *And children that would not heare the law of the Lord.*] In that the Prophet doth by this argument proue them to bee traitors against the most high. This is the doctrine hence to bee learned, *viz.* that, it is an infallible note of an impious and rebellious person, to be vnwilling to heare the holy word of God.

Doct. 2.
It is a marke
of an impious
person to re-
iect the word.

Although men doe ordinarily resort vnto the assemblies where the Gospell is purely preached; yet, if they wish in their hearts that they were from vnder those droppings, and if they might haue their owne choice, they would bee from vnder them, they are carnall and vngodly men, what appearances soeuer there bee to the contrary.

Job 21. 24.

The same marke of wicked sinners is giuen by *Job*, where he saith, *They say vnto God, Depart from vs : for wee desire not the knowledge of thy waies :* not that there is any such wicked monster that will directly vse those tearmes vnto the Lord : but his meaning is, that their liues and practises doe proue so much, *viz.* that they would not willingly haue any thing to doe with God : which appeareth by this, that *they desire not the knowledge of his waies.* Let them say what they will, those that care not to bee acquainted with Gods will, nor to learne from thence what is their dutie, doe in effect bid the Lord depart from them, and therefore must needs bee very impious and irreligious persons. To the same purpose it is said in the Psal. *My people would not heare my voice :* and what of that ? *Israel would none of me.* If one should haue said to them, You are Apostataes, and hate God in your hearts, they would haue thought it the greatest wrong that could be : but wee see what the Lords testimonie is concerning them ; *they would not attend to my voice,* therefore *they would none of me :* they reiected my word, therefore they reiected mee. Besides these places, and many moe that might bee alleaged, the causes and effects of this vnwillingnesse to heare the Lords message, will evidently proue those to be sinfull persons that are possessed therewith.

Reason.
The causes.

First then for the causes thereof, there shall two onely bee named, though many other might bee brought.

One

One of them the Prophet *Jeremy* maketh mention of, saying: *Vnto whom shall I speake, and admonish that they may heare? behold their eares are vncircumcised, and they cannot hearken.* 1
Ier. 6. 10.

In the words going before hee had denounced heauie plagues against them in regard of their horrible and fearefull transgressions, which did continually flow from them, euen as waters from a fountaine, vers. 7. Now hereupon some man might say, If their offences be so grievous, wherefore doe not you tell them thereof? Why, (saies the Prophet) *vnto whom shall I speake, whom shall I admonish? their eares are vncircumcised*, that is, fleshly and carnall: so that albeit good instructions be brought vnto them, yet *they cannot hearken thereunto*; but will bee gazing hither and thither, and haue their minds taken vp with other matters. Let a debter of theirs come vnto them to pay the money, and they will not be looking on this thing and on that, when they should receiue it at his hands: but when the true treasure is offered vnto them freely, they are either idle, or ill imployed, so that they haue no mind to accept of that. Tell them a tale of lucre, which they may get; or of some iniurie done vnto them; whereof they may take aduantage, and their eares are wide open for such matters: but let there bee any speech vsed tending to the glory of God, or the saluation of their soules, they are altogether deafe, and cannot with any life or cheerfulness listen to such things. Now how comes their eares to be thus vncircumcised?

cised? because their hearts are vncircumcised: (which is the second cause of their vnwillingnesse to attend to the words of wisdom:) And this appeareth in two things: the first is, that (as *Ieremy* speaketh) *they delight not in Gods voice.* The second, that *they doe take pleasure in vnrighteousnesse,* as the Apostle witnesseth. And looke how much delight any one taketh in sin, so much hatred will hee beare against the word that checketh him for his sin: and in what measure any man dislikes the word, in the same measure will he take pleasure in all manner of iniquity, which is condemned by the word. And thus much for the causes of this vnwillingnesse.

Ier. 6. 10.

2. The. 2. 12.

2. The effects.

The ill effects follow, which (to mention but a few of a great many) are three. The two former in respect of men themselves, the last in respect of God.

1

Concerning themselves, first, they are neuer able to meditate on the word. For whatsoever a man comes vnwillingly to hearken vnto, that will quickly slip out of his minde; neither can he possibly get it to take any deepe roote in his heart. Hence is it that when couetous, or malicious, or vnchaste persons repaire vnto Sermons to please their masters, or to satisfie the law, or for some such by-respect, they neuer seriously thinke of that which they haue heard, to make any application thereof vnto themselves; they cannot bring their hearts vnto it: for a sinfull conscience will not endure to be tied to the word of the Lord. The Prophet

phet David saith, *Lord how loue I thy law? my meditation is in it continually.* What will follow then if a man doe not loue Gods law? Surely, he will not at any time meditate thereon: which he that doth not, must needs be a very sinfull creature. Psal. 119. 97.

Secondly, as hee will neuer ponder vpon it, so neither will he practise it. Hee that is vnwilling to heare his dutie, will bee much more vnwilling to doe it. If wee see a seruant that cannot endure to be informed what is his masters will and pleasure, we presently conclude that such an one will not proue a faithfull and trusty seruant: and so may we do without any breach of charity, when wee perceiue a man to be altogether carelesse, or contemptuous in listening to the charge of his heavenly master: he that cannot abide to heare of the duties of the Sabbath, nor of the exercises of religion that he is to performe in his familie, and the like, we may boldly say, except the Lord conuert this mans heart, certainly he will neuer make conscience of performing these duties.

Now for the effect which they shall find from the Lord, it is this that he will deale with them, as with wicked and vngodly ones, both in this life, and afterwards: for *because they receiue not the loue of the truth, that they might be saued, therefore God wil send them strong delusions, that they should beleene lies. That all they may be damned that beleene not the truth, but take pleasure in unrighteousnesse.* 2. Thes. 2. 10.
11. 12.

This doctrine maketh

First, for the terror of Papists, and all such as are

X

popishly

popishly affected, as being liable to this iudgement and heauie stroake of God, because they refuse to heare the word of the Lord, and will rather hearken to erroneous and heretical doctrine, then to the truth of God contained in the holy Scriptures; and rather lie in prison amongst malefactors, then bee in the Church amongst true Christians.

Obiect. 1.

Answ.

Prou. 18.9.

1. Thef. 2.

But though they doe not heare the word preached, yet (will some say) they pray very much. What of that? doe they imagine to haue any benefit by their prayers? if they doe, they will bee much deceiued: for Salomon saith, *He that turneth away his eare from hearing the law, euen his prayer shall be abominable.* Let them pretend what they will for their wilfull absenting of themselues from our assemblies, as namely, that wee corrupt the word, and misinterpret and misapply the same, yet they shall finde, that they haue refused to embrace the loue of the truth, and haue beleecued lies; and that therefore the Lord hath iustly giuen them vp to bee deluded by Satan, and so to bee damned with him euerlastingly.

- 2 Secondly, for the iust reproofe of many among vs, who will come vnto the Church, and sit before the Preacher, as men and women desiring to obtaine the knowledge of Gods waies, whereas in truth the Lord and their owne consciences can witnesse, that they are altogether vnwilling to receiue any wholesome admonition and instruction: and that no charge is, or can bee more vnpleasant,

pleasant, and distastfull vnto them, then that of the God of heauen, when he straitly enioyneth them with all speed to get out of their sins, and to turne their feet into the way of his testimonies. And because they will bee very loath to acknowledge thus much, but are ready to harbour too good an opinion of themselves, as if none were more forward hearers then they are, let their owne hearts bee iudges, what preparation they make before hand for the fitting of themselves for such a great worke; what attention they vse when they are present, and what meditation and conference they haue concerning it when they are departed. Of which points if they would without partiality examine themselves, they should easily discerne a great deale of backwardnesse in their nature, and in their practise. If a man should protest that hee goes to the market with a great desire to buy food for himselfe and his family, yet if he alwaies played the vnthrif with his money, and neuer brought home any prouision, we would not giue credit to his words, but account him a meere dissembler: and the like censure may wee passe on such, as pretend they are willing to reape benefit by the word, to the intent they may bee able to helpe both themselves and their families, and yet neuer carrie away any thing to the purpose, but if they aske them what points were handled, they can say nothing but this, surely wee heard a very good Sermon, God be thanked, but my memory is very short, or, I cannot vtter all that I haue in

my mind : my heart, I hope, is as good as the best, though I cannot talke of the Sermon as others doe: what is this but to decciue their owne soules with vaine words? for certainly hee that hath a heart willing to heare, will haue a tongue readie to vtter, in some tolerable sort, that which hee hath heard, though not all of it, yet a good part of it, as God hath giuen to euery one the measure of grace.

Another sort are here to be reprocued, who doe in a more palpable and grosse manner manifest their vnwillingnesse to heare, in that they will take euery sleight occasion to absent themselves, and that not onely on the weeke daies, but on the Lords day also : so that when the Lord commeth euen to their dores, and offereth to powre downe his graces abundantly vpon them, they refuse his gracious offer, and so *iudge themselves unworthie of eternall life.*

AG. 13. 46.

3

Thirdly, this is for our instruction: if we would be freed from the accusation, and condemnation of impious and prophane persons, then let vs labour to be willing and well affected hearers; and come with a better appetite to the food of our soules, then wee doe to the food of our bodies, and be more desirous to get an encrease of spirituall graces by the one, then of naturell strength by the other.

Remedies against vnwillingnesse to heare the word.

1

Now to the intent that we may do so, we must vse these remedies following.

First, purge our hearts by true and vsfained repentance

penitance from the venome of all grosse and presumptuous sinnes, yea from the allowance and liking of the least infirmities: for otherwise if our soules bee clogged with poysoned humours of sinne, wed shall find no manner of appetite, or affection to our spirituall food. Wherefore the Apostle *James* exhorting the twelue tribes to receive the word with meekenesse, prescribeth them what course to take for the preparing of their hearts thereunto, viz. to put away wrathfull and violent affections, & to lay apart all filthinesse and superfluity of malitiousnes. And the like direction the Apostle *Peter* giueth in his first Epistle, and second chapter, vers. 1. 2. thereby implying, that it is in vaine for men to imagine that they can bee profitable hearers and receiuers of the doctrine of Christ, till they haue done their best endeauour to cleanse their hearts and their hands from all manner of iniquitie.

Secondly, let vs consider of the excellency of the word, and meditate on the strange and admirable effects that it worketh: as namely, how pure, and holy and perfect it is euery way: how it enlighteneth the mind, and giueth wisdom to the simple: how it conuerteth the soule, and frameth the affections vnto obedience: how it casteth downe the strongholds of the diuell, setteth men at libertie from the power of darkenesse, and translateth them into the glorious kingdome of *Iesus Christ*: and in a word, is able to saue their soules that doe in a conscientious manner attend thereunto, and treasure

Pfal. 119.

it vp in the secret of their hearts. Which things being well considered, will set an edge on our affections, and cause vs to *haue as great delight in Gods statutes, as in all manner of riches.*

3

Pfal. 119.
part. 5.

Thirdly and lastly, when wee feelee within vs a great vnwillingnesse to hearken to the word (as the flesh will alwaies bee vnwilling to that which will mortifie and kill the sinfull lusts thereof) let vs say with the Prophet *Dauid, Lord encline my heart vnto thy testimonies.* Neuer discourage our selues, by thinking, surely I shall neuer bee able to master my affections, and to bring my heart with cheerefulnesse to listen vnto holy things, but goe vnto the Lord that is greater then our hearts, and stronger then our sinnes, and beseech him to giue vs a good affection to his testimonies, and if wee aske in faith and humility, wee shall bee sure to obtaine our hearts desire: for the Lord hath promised to teach the humble his way: and if hee vndertake it, it is neither our sinfull nature, nor Satans malice that can hinder his worke, but he will by degrees accomplish the same in vs, as hee hath done in all his elect from the beginning of the world euen vnto this present time. And thus much for the helpes that wee must vse, that wee may become willing and cheerefull hearers of the word of the Lord.

Pfal. 35.

Vers.

Verf. 10. Which say vnto the Seers, see not, &c.

THE Prophet had charged them that they were vnwilling to heare Gods word: but they might obiekt: Wee are as forward to heare as any other; yea (saith he) you heare indeed; but what doctrine are you most desirous of? would you not be flattered, rather then reprobued? would you not haue falshood preached vnto you, rather then the truth? Doe you not say vnto the Seers, see not, and to the Prophets, prophetic not vnto vs right things, but speake flattering things vnto vs: prophetic errors? not that they were so brutish as in words to say thus much vnto the Seers; that is, to their faithfull teachers, which had an insight into Gods will; but their actions testified so much: for they would vilifie and persecute such as dealt faithfully with them. Whence obserue, that the more wholefome and holy any doctrine is, the more grievous is it vnto the wicked sinners.

Doct. 3.

The most holy doctrine is most distastfull vnto vnholly persons.

As any man of God preacheth more soundly, and commeth nearer the conscience, so is hee more abhorred of vngodly men.

This we may see euidently in sundry examples of Scripture, as first of all in those of whom mention is made in the Reuelation, where it is said, Reuel. 11. that there were two witnesses, that is, a competent and sufficient number of faithfull Preachers, which were like *Olive trees*, to distill the oyle of grace into mens hearts, and like *Candelsticks* to hold

Verf. 4.

Vers. 10.

hold forth the light vnto those that liued in darkness and ignorance: but what was the effect of their preaching? It is said that *these two Prophets vexed them that dwell on the earth*: that is, all earthly minded men: all such as were ignorant and proud, vnchast and couetous: so that they could neuer be well, till they had killed them, and cast out their corpses into the streets of the city: but then they were glad and reioyced, and sent presents one to another in token of their ioy, hoping that now these two witnesses were dispatched out of the way, they should go on merrily in their leaud courses, and liue at hearts ease.

1 King. 11. 20.

So *Ahab* professeth that hee hated the Prophet *Micaiah*, and could not abide him: how came that to passe? he could like well enough of those foure hundred false Prophets that were entertained at *Izeabels* table: this was the very true cause; *Micaiah* neuer prophesied good vnto him, but euill. Hee would deale faithfully in deliuering Gods message, and not flatter him either for feare or fauor, but when God proclaimed warre against him, (as hee must needs being an impious Idolater) hee would let him heare of it, and giue him no allowance in his wicked enterprises: whereas those foure hundred dissembling hypocrites had learned to frame themselues to the Kings humour, and to speake not true but pleasing things vnto him, and by that meanes they insinuated themselves into his fauour. And as he was affected towards *Micaiah*, so was hee also towards *Elijah*:

Habb

Hast thou found me, O mine enemy? (saith he.) Now 1. King. 31. 30. what was the reason he should professe such enmity against him? euen this, that the holy Prophet of God came euer furnished with sharpe rebukes, and terrible threatnings from heauen, which hee was to denounce against him for his monstrous impiety against the Lord, and cruelty against his seruants.

The like may be seene in *Paul*, who for deliue-
ring the holy and powerfull doctrine of the Gos-
pell, was counted a pestilent fellow, and a trou- Act. 24.
bler of the whole world: not of the Saints that
were in the world, but of such as were men of the
world, who could not endure to haue their igno-
rance, their Idolatry, their hypocrisie, the ill go-
uernment of their tongues, of their affections and
of their families, laid open and disgraced, and the
reformation of these corruptions vrged and pres-
sed vpon their consciences. To this same purpose
we may obserue further how mad and outrageous
they were against *Stenen*, Acts 7. when hee came
with sound doctrine to their vnfound hearts: it
is said when *they heard the things that hee deliuered*, Act 7. 54. &c.
*their hearts brast for anger, and they gnashed at him
with their teeth, and so giuing a shout with a loud
voice, and stopping their eares, that they might not
heare him any longer, they ranne vpon him with
great violence, and carrying him out of the city, stoned
him to death.*

The reasons why pure and holy doctrine is so Reasons.

Y

vnplea-

vnpleasant and vnwelcome vnto impure and vn-
holy persons, are these :

I

First, because it doth maruellously crosse their
wretched lusts, and goes against those euill af-
fections and actions which they are determi-
ned to follow : they would bee proud ; but the
word tels them, that then the Lord will resist
them, and at length confound them bodies and
soules : they would bee alwaies rooting in the
earth, and scraping together the pelfe of this
world ; but the word tels them, that such swine
shall be without, that is, excluded from ihe hea-
uenly Ierusalem, and haue their portion in the
lake that burneth with fire and brimstone for e-
uer. Now when they are resolved to bee proud
still, and to bee rooters still, and the Ministers of
God are euer and anon grating vpon their consci-
ences for the same, they are much imbittered and
incensed against them, and their doctrine, and if
they can worke them any mischiefe, they shall be
sure not to misse of it.

2.

Secondly, such kinde of doctrine doth much
disgrace both their courses and persons : for it is
the square, whereby such crooked peeces are dis-
cerned, and the touchstone wherby wicked mens
vnfoundnes is discovered. Hence is it that when
our Saviour had inueighed against the hypocrisie
of the Scribes and Pharisees, an expounder of the
law answered, and said vnto him, *Master, thus say-
ing, thou puttest vs to rebuke also :* as if hee should
haue

Iam. 4.

Reuel. 22.

Luk 9 45 46.

haue said, Be aduised what you speak : for this doctrine of yours tendeth to our disgrace, as wel as vnto theirs. But what? doth our Sauour forbear them hereupon? nay, hee commeth nearer vnto them, and driueth the naile to the head, saying, *Woe be vnto you also ye Interpreters of the law:* as if he should say, Will you play the dissemblers, and must not a man speake against your sin for feare of disgracing you? Yes surely, sin must haue shame wherefoeuer it is; and therefore woe vnto you also yee Lawyers, for without repentance your case is very dangerous.

Thirdly, the diuell is much disquieted with right and powerfull doctrine. If a man come with the sword of the Spirit to strike down right vpon the sinnes of mens soules, and to summon their drowfie consciences before the iudgement seate of Iesus Christ, that is the next way to thrust the diuell out of possession, and to cast him violently out of their harts, euen as the lightening fells from the cloud. And this we must make full reckoning of, that whatsoeuer dislikes the diuell, the same will dislike the children of the diuell. And therefore we may obserue, that when *Paul* at Philippi had cast out the diuell of the maid that had a spirit of diuination, Satan himselfe being enraged thereby, all the city was in an vprore against him and *Silas*, and commanded them to be grieuously scourged with rodde, and after to bee laid fast as close prisoners, with their feet in the stocks. Luk. 10. 18.
Iohn 8.
Act. 16. 17. &c.

This point serueth,

Y 2

I. For

V^{se}.

1. For instruction to Ministers, that, if they be faithfull vnto the Lord in teaching right things in a right manner, they must make full account that euill men will be grieved, and tired, and quite wearied out therewith: they will be vnwilling to come to the Church, and think euery houre two, while they are there. Christ himselfe could not please carnall men; nay he displeased them most, because his teaching was best. But what saith hee for his owne and others comfort? *Wisdomes is instructed of her children*: so that albeit fleshly minded men dislike and reiect pure and plaine doctrine, yet those that are wisdomes children, that is, truly and spiritually wise, will approue it, and embrace it.

Luk. 7. 35.

2. Secondly, this is for instruction to all Gods people, that they should labour to bring their hearts to bee willing to heare and receiue sound doctrine, that they may from a plaine and faithful desire say vnto the *Prophets, prophetic vnto vs right things*: tell vs plainely of our faults; make vs to see them, and to be ashamed of them: if you perceiue vs to be couetous, or voluptuous, or riotous, &c. let vs heare of these our corruptions, and of the iudgements of God due vnto them, that so we may be terrified and reclaimed from them. And when we feeble in the duties of piety, or mercy, or of our callings, let vs bee admonished and exhorted; let vs haue forcible and vnanswerable reasons, for the conuincing of our iudgements, and the winning of our affection to the loue and liking

Isa. 38. 10.

king of those good duties, which wee haue been formerly negligent to performe. If wee can come thus prepared to the preaching of the word, wee shall receiue abundant fruit and profit thereby: and hence bee assured to our comfort, that we are not rebels and traitors against the great King of heauen, but his true and faithfull subiects and seruants, in that we are glad to know his statutes, and willing and desirous to yeeld all loyall and dutifull obedience thereunto; and howsoeuer our owne misinformed consciences, or Satan, our subtiltill enemy, may perswade vs that we doe not loue and feare the Lord, but that we haue vnsound and vn sanctified hearts, yet let vs stand vpon the contrary: for if wee haue no other argument of our true and sincere loue towards God, yet this may bee sufficient, *viz.* that wee doe vnfaignedly loue and embrace his sacred word: it is an vndoubted testimonie of a good stomacke, to bee delighted and refreshed with wholesome food: neither is there a surer and better signe of a sound heart, thē to be wel affected towards a sound ministry.

Verf. 10. *But speake flattering things vnto vs, prophetic errours*]

IN that they desire such kind of preaching, wee might note this doctrine, that, Our sinfull nature loues nothing so much as that which will do vs most hurt. But of this point, See verf. 6. Doct. 1. before.

Doff. 4.

All men are
naturally most
prone vnto
euill.

Rom. 3. 15.

Dan. 2. 14.

Our wretched nature is neuer so forward vnto any thing, as vnto that which is sinfull and vtterly vnlawfull. All men are naturally exceeding slacke in attempting and executing that which is good: but very swift in setting vpon, and going through with that which is euill. Therefore is it said of all the sonnes of *Adam* without exception, that *their feet are swift to shed blood*. Many there are, who if they should be prest to fight in lawfull warre for God and their countrie, would be fearfull and dastardly, and if they could with any credit or safety, they would betake them to their heeles: and yet the same men in a priuate quarrell, or in robbing by the high waies side, or in stealing somewhat out of their neighbours grounds, will bee very forward and swift to shed blood. Againe, there are diuers that are exceeding slow in going to a Sermon, or to any such holy exercise, or seruice: but to runne to a Bul-baiting, or a Beare-baiting, or to a Whitson-ale, none shal rise more early, nor hasten more speedily then they. Examples will make this point yet more cleare. When *Nebuchadnezzar* was minded to passe an vniust sentence of death vpon the Chaldeans and Astrologians, for that they could not bring to his minde his dreame, which he himselfe had forgotten, he made great speed in the matter, in so much that he adiudged all to die, not onely those that had bin examined, but all such as were of that profession, yea not onely those that were Sorcerers and Coniurers indeed, but *Daniel* and his

his companions, that were but onely supposed to be such, whereas they did in truth abhor all those vnlawfull and diuellish Arts. If it had been some matter tending to Gods glory, or the good of his Church, hee would not haue been so ready to yeeld vnto it, and if such a sentence had been past, there would haue been many obiections and oppositions, so that the execution thereof would hardly haue followed so speedily, as this heere did; in which regard *Daniel* taketh exception against it, saying, *Why is the sentence so hastie from the King?* The like forwardnesse was there in the vnbelleueing Israelites vnto the foule and abominable sinne of Idolatrie: *Moses* had laboured much to perswade them to make a couenant with God, and to cleaue vnto him in faithfull and constant obedience; yet when hee had been a while out of the way, they would needs haue a golden Calse in stead of *Moses*, to goe before them, and therefore all of a sudden they came with great violence vnto *Aaron*, vrging him to make them one: hee being afraid to crosse them and to displease them, goeth about by carnall policie to stay them from their wickednesse, and therefore calleth for their golden eare-rings, thinking that they would at no hand haue parted with them: but when it was for the erecting of Idolatry, hee could no sooner aske for them, but they presently brougeth them. So also in the daies of *Hoseah*, the people were exceeding bountifull in bestowing their corne and wine, and oyle, together with their gold and siluer

Exod. 32. 9.

Hos. 1. 8.

filuer vpon Baal: they thought nothing too deare or pretious, that was to goe that way; so that they were content to part not onely with their goods, but also with their sonnes and daughters, whom they sacrificed vnto diuels.

Psal. 106.

And as for euill deeds, so for sinfull speeches, there is in our nature a very great aptnesse and pronenesse thereunto, which vnregenerate men doe helpe forward by their continuall practise: in which regard *Jeremy* saith concerning them of his time, that *they did bend their tongues like bowes for lies*, but *they had no courage for the truth*. If they were to speake of hurtfull and wicked things, they had words at will, and boldnesse futable thereunto: but if it were concerning good and profitable matters, they had no heart vnto them; their bow and their string were both broken.

Reasons.

Gen. 6.5.

The reasons of this doctrine are these:

First, our flesh is wholly bent vnto that which is sinfull. *All the imaginations of the thoughts of our hearts are only euill, and that continually*. So that when wee are about any wicked practise, wee haue the whole force and strength of nature to helpe vs forward: as on the contrary, when wee are about any goodnesse, wee haue the whole current and streame of the flesh against vs, still readie to stop and hinder vs. Wee are neuer exercised in that which is naturall vnto vs, vntill we be plotting, or practising some wickednes against God, or some vnrighteousnesse against men.

Secondly, the diuell is ready to driue the flesh onward

onward vnto that which is euill. In which respect it is said, that *the wisdom which is not from above, as* Iam. 3. 17.
it is earthly and sensuall, so it is also diuellish. The wisdom of the flesh is *enmity against God*, and so Rom. 8.
 of it owne accord too to prone vnto all kinds of mischiefe: and therefore being set forward by Satan, it must needs be very violent in the pursuit thereof.

Thirdly, the world is ready to ioyne with vs in any unwarrantable and bad courses, so that if wee be addicted to couetousnesse, or vainglory, or voluptuousnesse, wee shall haue commendation and encouragement from carnal people: for the world Ioh. 15. 19.
 loues, as it owne persons, so likewise it owne works; such as are those before mentioned: and whatsoever it loues, that it commends: now praise is it which earthly minded men doe much hunt for, and that makes them so eager and swift of foot in following after those things which the men of this world do affect and like of. They would faine haue present payment, and are loath to looke after those things which are not seene: they would rather haue their sense satisfied, then their hope exercised, (that which they haue, not being a sound hope) and therefore they chuse rather the practise of those euils, whereby they imagine to obtaine some present contentment, then the performance of such good duties, as would hereafter procure them an eternall weight of glory, besides the present peace and comfort which from the same would arise vnto them.

Z

Hereby

Vse 1.

Hereby then (in the first place) is discovered their follie and simplicity, that have a great opinion of the religion of Papists, and of their liberality, both which (as may evidently appeare by this Doctrine) are altogether vaine, and of no value at all. First, concerning their religion, many doe esteem of it in regard of the vniuersality thereof, and that there are such multitudes that doe embrace it: but what better argument can we desire against it then this, which they would haue to make for it. For all (as hath been formerly pronounced) are naturally most inclinable vnto that which is euill: and therefore most men being so prone vnto Poperie, what can bee concluded but this, that it is an euill and damnable religion. Christ his flocke is a little flocke, and he hath but a few sheepe that will hearken vnto his voice, and bee ordered and guided by his Spirit: what doctrine then can we imagine that to be, but the doctrine of diuels, vnto which such multitudes are ready to giue eare, and to conforme themselves without any great contradiction?

Luk. 10.

Then further, as touching their liberality which they so much stand vpon, and boast of, what matter of commendation can wee finde therein, seeing it tendeth onely and wholly to the maintenance of Idolatry: to the furtherance of superstition: and to the setting vp of themselves in the roome and stead of Christ Iesus. Were not the idolatrous Israelites, before spoken of, every whit as bountifull, yea more bountifull then they?

Hos. 2. 8.

yebell

What

What will they say to those that offered their sons and their daughters vnto *Moloch*, and such like abominable Idols? will that proue there was any soundnesse and vprightness in them? Indeed this much may bee gathered from thence, that they had a great measure of loue, which made them so bountifull. But what kind of loue was it? a Christian and well-grounded loue? nothing lesse, but a fleshly and diuellish loue, as is very apparent in this, that it made them so forward in performing the workes of the flesh and of the diuell. And the like may be said of Papists long and tedious pilgrimages, and their cruell and vnnaturall whipping of themselves, and other such bodily exercises; it is no maruell to see them vnder take and vndergoe the same with all readinesse and willingnesse, because they are things vnwarrantable by the word, and consequently seruices of the flesh and not of God: And it is an easie matter for a man to spend his riches, his strength, yea and his blood also vpon his wicked lusts, and vngodly affections.

Secondly, seeing our nature is so inclinable vnto wickednesse, let vs be humbled for the corruption thereof, and testifie the truth of our humiliation by auoiding all occasions of euill. Are wee such drie wood as will easily be kindled? then let vs take heed how we come too neare the fire: are wee such light stufte, as will soone bee tossed and carried hither and thither with euery puffe? then let vs beware how wee aduenture vpon such pla-

ees and such companie, where the winde of false doctrine, or of diuellish counsell and perswasion may blow vpon vs. Men will yeeld that the flesh is fraile: but why then will they rush vpon the occasions of falling? if the flesh bee so subiect to euill, why doe they not crucifie it by prayer, by applying the threatnings of the word to their owne soules, by keeping good companie, and the like?

This is it that maketh a number to fall into Poperie, into Brownisme, into some such dangerous sects, or other, that when they giue themselves to the profession of the Gospell, they finde it to bee crosse and contrary to their corrupt and sinfull nature, and therefore they are full of contradiction and gainsaying, and at length fall to reading of the bookes of Papists, or Brownists, or the like: and then they are carried vnto their opinions with such eagerneffe and violence, as a ship on the sea that goes with winde and sale. Now what is the reason hereof? because the flesh is neuer strongly bent, vntill it meet with an ill obiect, but then it passeth on amaine without any stop or let.

Therefore let vs bee carefull that wee doe not rush vpon any such inducements vnto Idolatrie, or schisme, or any manner of impiety; for otherwise wee shall be sure to bee intrapped and insnared.

Obiect.

Oh but this is too much niceneffe and scrupulosity, (will some say) I hope we are not so weake

nor

nor so simple, but we can chuse the best, and leaue the worst: be present at any popish worship, and yet keepe our hearts to God: conuerse with any company, and yet continue honest men still.

b Haue you so good a perswasion of your flesh? *Ans.*

certainly you doe thereby giue mee iust occasion to haue an ill perswasion of you, and to suspect that in truth you doe not much care of what religion or of what conuersation you be. Others haue bin as well conceited of themselves as you, and thereupon haue been bold without any calling or warrant to trauell into strange countries, and being there, to see Images, and to heare Masses, and to vse familiarity with men of all sorts. But what hath been the euent thereof? they haue returned home, either of no religion, or of a false religion. This lamentable experience doth shew to be most true, in many young Gentlemen of the greatest houses in this our land, whose atheisticall and prophane carriage should bee a warning vnto others, not to presume vpon their owne strength, nor to tempt the Lord by casting themselves vpon the occasions of euill.

c Thirdly, this may serue for a caueat vnto vs, that when we finde our selues very eager and forward vnto any thing, wee make a stay, and a pause, examining whether the thing be lawfull & good, yea or no: and if it be so, yet let vs search whether our flesh be not set a worke in that spiritual action which we are about: whether there bee not in it some mixture of corruption, and some caruall re-

spect or other, that maketh vs so nimble and ready in the performance of it: let vs (I say) looke well vnto our hearts in this behalte; for all is not fire from the altar, that seemes to bee such: it is a rare thing for vs to bee truly zealous of good workes; and much of our heate proceedeth rather from our owne flesh, then from Gods spirit; and therefore when wee perceiue our violence and eagernesse to arise rather from some inordinate lust, then from any good and holy affection, let vs curbe and restraints the same; and beseech the Lord to moderate our desires, that wee may doe all our workes in meekenesse and modestie; and with that good temper which becometh Christians.

4

Fourthly, sithence there is in euery mans nature such pronenesse vnto sin and iniquitie, this should be a singular comfort vnto Gods childre; when they finde many motions vnto euill, and much dulnes and backwardnes vnto that which is good, they need not be dismayed hereat, if so bee they see their corruption and bee grieued for it; and striue against it.

Rom. 7.

Obiect.

But why should Heretikes bee able to cleaue more earnestly, and firmly to superstition and idolatrie, then wee can to true religion and pietie?

Answ.

There is good reason for that: because they haue all helpes that Satan, the flesh or the world can afford them, and we haue all the hindrances that may bee from them all: for it pleaseth the Lord

Lord, that while we have a naturall life, we should have also naturall corruption: and albeit the flesh be in part crucified, yet will it still rebell against the Spirit, and the diuell and the world will take part with it.

But what then is the difference between Gods servants, and the seruants of the diuell, seeing there is in them both an vnwillingnes vnto that which the Lord commandeth, and a pronenes vnto that which he forbiddeth?

Herein standeth the difference, that the godly

take notice of the corruptions of their nature, bewaile them, and labour to suppress them, not fulfilling the lusts of their flesh, either for the omission of holy duties, or the practise of any manner of euill: for they haue the spirit in them which doth alwaies resist the sinfull motions of the flesh, so that as they cannot doe the good which they would, because the flesh lusteth against the spirit, that is, against the regenerate part in them: sometimes they doe the euill that sometimes they would, because the spirit strugleth and fighteth against the lusts of the flesh. Now concerning wicked men, they are altogether fleshly, and therefore when they haue vile motions from nature, or bad suggestions from Satan, they like of them, and nourish and cherish them, and if meanes and opportunity be offered, proceed to the execution of them.

Herein then may Gods children reioyce that they are farre vnlike the limmes of the diuell, in that

Obiect.

Answ.

Galath. 5.

Rom. 8. 13.

that they mortifie the deeds of the flesh by the spirit, and therefore shall live: whereas others walke after the flesh, and satisfie it in the lusts thereof, and therefore shall die. In the meditation whereof they should raise vp their discouraged hearts, and fainting spirits to sound ioy, and due thankfulnes, for that the Lord hath by his good spirit, and powerfull word, wrought a change in their hearts, and made them that were naturally set on mischief, and did drinke in iniquitie with delight, euen as beasts drink water, to be in any measure tractable vnto holy duties, and to carrie a perfect hatred against all impiety and vnrighteousnesse, albeit they cannot get that maisterie of their sinfull lusts as they should, and as they would. This is a wonderful worke of God, for which we cannot sufficiently praise his name: and therefore we should doe as the Prophet *Dauid* did when the Lord had put it into his heart, and into the hearts of his subjects to bee liberall towards the building of the Temple: Now therefore, our God, (saith he) we thank thee, and praise thy glorious name. But who am I, and what is my people that we should be able to offer willingly after this sort? &c. O Lord God of Abraham, Isaac, and Israel our fathers, keepe this for euer in the purpose, and thoughts of the hearts of thy people, and prepare their hearts vnto thee.

2. Chro. 26. 13.
14. 18.

From which words it is apparant, that it is an admirable and supernaturall worke to haue a well disposed minde, and a well affected heart vnto any thing that concernes the worship of God, and his

his glory: to bee franke and free-hearted in bestowing ones substance vpon sumptuous buildings, costly apparell, great house-keeping, setting vp Lords, of misrule, and the like, is a thing not worth the speaking of, because a meere carnall man in arrogancie and vaine-glory may bee very lauish and prodigall to such ends and purposes. But to haue a liberal heart for good vses, either for the furtherance of Gods seruice, or for the reliefe of the distressed Saints, is a matter that we should take speciall notice of, and be carefull to magnifie the name of the Lord for it, and earnestly to entreate the continuance of it, as *David* doth in this place.

And though we be not alwaies alike, but now and then dull, and heauie, and lumpish, and drowsie, when it pleaseth the Lord for our humbling to let the flesh play it part; yet if wee sometimes, and for the most part finde spirituall motions and affections, and from thence proceed to holy speeches and actions, as occasion and ability is offered, wee haue great cause to blesse the name of God for his singular fauour and goodnesse towards vs in that behalfe.

Aa

THE



THE SEAVENTH SERMON.

ISAIAH 30. Vers. 19.

Vers. 19. *Thou shalt weep no more: bee will certainly haue mercy vpon thee at the voice of thy cry: when he heareth thee, he will answere thee.*

His purpose of these words is, to comfort the elect Iewes against those sorrowes and miseries that should fall vpon the Church, and Common-wealth. Wherein is declared,

1. First, what fauour the Lord would shew them, *via.*

1. That albeit they should tast of the common distresses which befell the rest, and so be in heauinesse for a time, yet at length they should be comforted and refreshed; *Thou shalt weep no more.*

2. More generally the Prophet affirmeth, that *bee will haue mercy vpon them*: not naming the particulars, because he intended to enrich them with euery good blessing needfull for their soules or bodies.

2. Secondly, what duty they were to performe

forme, namely, to craue this fauour at the Lords hands, and that not coldly and sleightly, but vehemently and earnestly: and then *at the voice of their cry* God promiseth to heare them; yea so to heare them, as *to answere them*, in granting that which they should desire of him: hee could no sooner heare their crying voice, but they should feeke his helping hand.

Verf. 19. *Thou shalt weepe no more.*] Whence obserue this doctrine, that

All the sorrowes and teares of Gods Children shall end in ioy.

As they haue their times of feeding vpon the bread of aduersity, and the water of affliction, so haue they also seasons of reioycing, and of singing Psalmes of praise for their happie deliuerance out of troubles and miseries. *Heauinesse may abide at euening, but ioy commeth in the morning.* They may sow in teares for a time, but they shall reape in ioy. This is the very patrimonie and inheritance of the Saints, as the Wise man saith, *Surely to a man that is good in his sight*, to wit, through Christ, *God giueth wisdom, and knowledge, and ioy*: this he may build on, and make full account of, euen in the midst of all his sorrow and anguish. And there is good reason why it must needs be thus.

First, because the afflictions of the Saints do exceedingly humble them: for they looke vpward in their distresses, and behold Gods righteous hand smiting them, and thereupon descend vnto themselves, and diue deepe into their hearts, to

Doct. 5.
All the afflictions of the Saints shall end in consolations.
Isa. 30. 20.
29.
Psal. 30. 5.

Ecclesi. 2. 26.

Reasons.
1

search what corruptions doe lurke there, whereby the Lord is incensed against them, that so those being removed by sound repentance, his heauie displeasure may bee turned away from them, and his louing countenance may shine vpon them. This is it that Gods children will sooner, or later come vnto, albeit for a fit they bee passionate and discontented: they will at length turne their eies from looking vpon their crosses, to see the true cause thereof, and so be grieued for their offences against God, and *smite vpon their thighs* in a holy indignation against themselves, in regard of their pride and vnbeleefe and vnthankfulnesse, and other the like corruptions. They then leaue off musing on other mens iniuries, and begin to thinke themselves of their owne transgressions, that so casting downe themselves by godly sorrow, the Lord may raise them vp to pure and holy ioy, which he will certainly doe in due season; neither shall all their sinnes and sorrowes bee able to keepe them downe, when once they are thoroughly humbled vnder the holy hand of God. It is his promise then to lift them vp, and Christ his office to comfort them that mourne: and therefore as those that in their miseries are passionate, and desperate, full of murmuring against God, and of fretting against men, cannot expect any ioyfull issue out of their troubles: so on the other side, they that are lowly and broken harted, much dejected and abased in the presence of the Lord, and milde and peaceable in their carriage before men,

Ier 31. 39.

1. Pet 5. 6.

Isa. 61.

men, they may be assured that all their sighs shall end in songs, that all teares shall bee wiped away from their eyes, and that in stead of the spirit of heauinesse, they shall in due time be clad with the garments of gladnesse.

Secondly, Gods seruants doe pray in their afflictions, which is the very high way vnto sound comfort: *Call vpon me in the time of trouble* (saith Psal. 50. God) *and I will deliuer thee, and thou shalt glorifie me.* This *Asa* and *Iehoshaphat* had good experience 2. Chron. 14. & 20. of: for when they being in a great strait, had humbled themselues by fasting and prayer, their hearts were full of ioy, and their mouthes full of the praises of the Lord for their wonderfull deliuerance from their enemies. And the like may be said of *Hester* and *Mordecai*, and the rest of the Hester. Jewes in his time. And our Sauour telleth his Disciples, *Verily, verily I say vnto you, that yee shall* Iohn 16. 20. *merpe and lament, but your sorrow shall bee turned into ioy.* But by what meanes should they attaine vnto this? the words following doe make it manifest, *Ask* (saith he) *and ye shall receiue, that your ioy may bee* Ver. 24. *full.* When Christians doe enioy wealth, and credit, and ease, they are oftentimes made so dull and secure therby, that they haue little mind to powre out their soules before God in prayer: but when once they are thoroughly pinched and pressed with miseries and calamities, then they begin to renew their acquaintance with God, and so bringing before him abundance of holy and heauenly prayers, hee replenisheth them with store of

sweet and celestiall comforts.

- 3 A third reason hereof may bee taken from the end of Gods afflictions, which is (as hee himsele testifieth in the booke of Deuteronomie) *that hee may doe his children good in the latter end*, that hee may make *them partakers of his holinesse*, and so by consequent of the consolations of his spirit. Whē God will doe his enemies a notable displeasure, hee setteth them aloft *in slippery places*, that so their fall may bee more fearefull and vnrecouerable: euen so on the contrary, when hee purposeth some extraordinarie benefits vnto his seruants, hee will lay them full low, and afflict them full sore, (as he did *Ioseph* and *Dauid*) that so they may bee more capable of his fauours.

Heb. 12. 10.

Psal. 73.

Vse 1.

Here commeth to be reprobued that faint-heartednesse that is in many of Gods children in the daies of their affliction: who seeing that they haue many, and great and strange crosses lying vpon them, begin to be cleane out of heart, and out of hope, and to make these or the like desperate conclusions; Surely I shall neuer winde out of these distresses; my state is past recouerie, I neuer looke to see ioyfull day more. These are base and naughty, and vnbeleeuing speeches, which doe dismay the soule, and cause the parties that vse them to desist from seeking vnto the Lord for helpe and reliefe: and wretched is that sorrow that driueth vs from hope and from prayer. What? can the Lord wound, and can hee not heale? can hee cast downe, and can he not raise vp? can hee kill, and

not

not make aliue? shall our faults bee more forcible to procure his displeasure, then Christ his merits to recouer his fauour? Away with these vnbelieuing conceits, and distrustfull thoughts and speeches: for he that saith hee shall neuer liue a comfortable life more, doth in effect say thus much, that either he is no true Christian, or the Lord no true God of his word, who hath said, that *light is* Plal. 97. 11.
sonne for the righteous, and ioy for all that are upright in heart. Why then should wee not sustaine our selues with the expectation of deliuerance to come? and why should we not sweeten our present teares, with the hope of future comforts? The Apostle *Iames* presseth the example of the husbandman, who though his barne bee emptie, and his seede that he hath cast into the earth, not yet appearing aboue ground, yet *he waiteth for the* Iam. 5. 7. 8.
precious fruit of the earth, and hath long patience for it, until he receiue the former, and the latter raine. And what of this? *Be ye also patient therefore* (saith hee) *and settle your hearts, &c.* And indeed all Christians haue reason so to doe: for they are good seedsmen, that are euermore sowing prayers and teares in the bosome of Iesus Christ: and therefore they haue a crop growing, that cannot possibly miscarrie; howsoeuer it fall out vnto others, they shall be sure to speed well, and to haue an happie issue out of all their temptations.

Oh but my crosses and trials are strange and Obiect.
 extraordinarie.

What of that? were not *Iobs* so, in so much that Answ.

more

no

no instance could bee giuen by him of any of the Saints that had endured the like: yet the Lord made a good and happie end of all his distresses and miseries, and so will he doe of yours, if in faith and patience you can waite vpon him. And in truth it is a great dishonour and indignity that we offer vnto the Lord, when wee imagine that hee can doe somewhat for vs in small and light afflictions; but if our case bee any thing extraordinary, that then there is no hope of helpe and succour from him: for thereby wee make the Lord such a Pilot as can doe somewhat vpon a shallow riuer, where there is little or no danger: but vpon the maine Ocean, especially if the Sea begin to swell and rage, wee dare not trust vnto his skill. what vile and base vnbeleefe is this? The Prophet

Psal. 46. 1. 2. 3. David was otherwise affected when hee saith, God is our hope, and strength, a helpe in troubles ready to be found. Therefore will we not feare, though the earth be moued, and though the mountaines fall into the midst of the Sea. Though the waters thereof rage, and the mountaines shake as the surges of the same. And therefore let vs be ashamed and grieved that wee haue been so heartlesse and hopelesse in great extremities.

Secondly, is it so, that all the perplexities and anguishes of the righteous shall end in ioy? Is this a priuiledge and prerogatiue peculiar vnto them? then how wretched and wofull is the condition of al the vngodly ones of the world, whose sorrow shall end in sorrow, and who shall goe from

from their present paine and grieve vnto perpetuall tortures and torments in hell fire? let them make merrie, and bee as iocund as they will for a time, and seeke to put away melancholie fits, as they tearme them; they haue a crop growing, as well as Gods children: but what is that? euen a crop of shame, and horroure, and anguish, which shall seize vpon their soules at vnawares, and that to their euerlasting ruine, and the viter destruction of their bodies and soules for euermore. And therefore as the godly are to bee exhorted not to enuie the prosperity of the wicked, though they flourish for a season; so are the vngodly to bee admonished that they doe not esteeme Gods Children to be miserable, albeit they be in heauinesse for a time: for their light and momentanie afflictions shall be recompensed with a farre most excellent and eternall weight of ioy and of glory: whereas the short and vaine delights of wicked sinners shall bee infinitely ouerpeised and weighed downe with the vnsupportable miseries, which, if not in this world, yet in that which is to come, they shall most certainly meete withall.

Thirdly, heere is matter of very great consolation to all such as are mourners in Sion, though they be weeping when others are reioycing, and fasting, when others are feasting; yet a time shall come, when sorrow and trouble shall flie away, and comfort and peace shall succeed in the roome thereof: God hath said it, and they shall finde it,

B b

that

Isaiah 4.
Psal. 37.

that it shall goe well with the righteous, and that the end of such men shall be peace.

But if we would be assured of this good effect of our afflictions, wee must practise these two rules:

1 The first is, to search, whether the crosses that lie vpon vs, doe come for any speciall sin of omission, or commission, whereof we are guilty: and if wee vpon examination finde it to bee so, let vs with all speede remoue that from before Gods eyes: otherwise we may be sure, that the more he loues vs, the more hee will afflict vs. If wee bee men or women after Gods owne heart, yet if we liue in such iniquities as are condemned by his word, he will still pursue vs as hee did *David*, till hee haue reclaimed vs, and healed our sinfull soules of those wounds that Satan hath giuen them.

2 The second rule is, that if vpon triall made wee can see no speciall sin which hath procured Gods correcting hand vpon vs, or at least haue truly repented for the same, if there haue been any such committed by vs, then we should take the affliction to be sent of God, to try our faith, & to perfect our patience, and other vertues of the spirit in vs: and therefore we must possesse our soules in quietnesse, and labour to sow plentifully vnto the Spirit, that so at length we may reape abundantly of those comforts which the Lord hath treasured vp for vs.

He will certainly haue mercy vpon thee [at the voice of

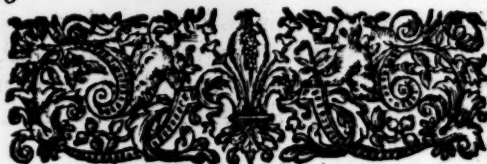
of thy cry] Whence this doctrine may bee gathered, that, The way to haue mercy from God, is to cry vnto God. But this point hath been handled else where. See the second Sermon on Lament. 3. Doct. 6.

When he beareth thee, he will answere thee.] Hence note, that wee are not more ready to aske then God is to grant our requests. See booke of the tenne Sermons, the fourth Doct. of the 4. Sermon, where this point is handled.

FINIS.

B b 2

A



A BRIEFE DIS- COURSE TOVCHING the extinguishing of the Spirit.

Of extinguishing the graces of the Spirit.

2. Theſ. 5. 19.



He Apostle vpon great and weightie consideration, deliuereth this precept vnto the Theſſalonians, *Quench not the spirit*: for though all those be worthily and iuſtly condemned, that neuer taſted of the ſpirit of God, yet a more fearefull condemnation is like to come vpon them, that hauing once receiued ſome gifts thereof, doe afterwards loſe the ſame againe.

Now as concerning this Church, when the Apoſtle ſaith, *Quench not the ſpirit*, it doth euidently appeare, that they had receiued the Spirit. For as fire cannot be ſaid to bee quenched where it is not; ſo neither can the ſpirit in thoſe that haue it not. Wherefore let vs know that this precept doth properly belong to them that haue receiued the ſpirit of God, and they eſpecially are to make

v/c

use of it. As for others, it cannot profit them, vnlesse that, as the seed lying in the ground a long time, doth afterward bud and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, and then breed in them some carefulnesse that they doe not quench it.

But for the further clearing of this text, two Questions may be answered.

The first is, how wee may know whether wee haue the spirit or no? 1. Question.

For answer to which we must vnderstand, that as he knoweth best that he hath life that feeleth it in himselfe, so it is for the spirit of God, &c. yet if we would know this more particularly by the effects thereof, let vs marke these that follow.

First of all, if there bee nothing in a man but that which by nature and industrie may bee attained vnto, then surely he hath not in him the spirit of God; for that is aboue nature, and worketh supernaturall effects: in which regard the Apostle doth set the spirit of God in opposition against the spirit of the world, saying, *We haue receiued the spirit, not of the world, but of God.* 1. Cor. 2. 24. Effects of the Spirit.

Secondly, consider whether there bee in thee any alteration, and change: for in regeneration, there must be a corruption of sin, so that as seed in the ground, so sinne in our soules may decay, that the new man may be raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist *Iohn* maketh this the first worke of the

Iſa. 67. 25.

Math. 11.

The Spirit
worketh by
degrees.A generall a-
stonishment.
Rom. 8. 15.

Rom. 7. 8.

Weaknes of
vnderstan-
ding.

1. Cor. 2. 14.

Corruption of
iudgement.
Phil. 1. 9. 10.The vnreaſo-
nablenes of
reaſon.

ſpirit, that it ſhall *conuince the world of ſin* : which is
 fo needfull, that without it Chriſt Ieſus can neuer
 enter into the heart : for hee promiſeth to dwell
 only with them, that are *humble in ſpirit, and con-
 trite in heart*, through the ſight of their iniquities,
 and of Gods diſpleaſure juſtly deſerued for the
 ſame : and calleth thoſe alone vnto him that *are
 wearie, and beauieladen*, groning and ſighing vnder
 the burthen of their ſinnes. Thus wee ſee, that to
 be rebuked in our conſciences in this ſort, is the
 firſt worke of the Spirit, which is alſo wrought by
 degrees. For firſt there is a great and general aſto-
 niſhment by reaſon of all thoſe great and enor-
 mous ſinnes that wee haue committed; and this
 doth ſtrike vs downe, it doth terrifie vs, and hold
 vs amazed wonderfully. Then it dealeth with
 vs more particularly : it bringeth vs vnto a ſpecial
 grieſe for ſpeciall ſinnes; it doth bereaue vs of our
 chiefe deſires; and bringeth vs out of conceit and
 liking with the beſt things that are in vs : for then
 it doth diſplay before vs the vanity and darkneſſe
 of our vnderſtanding, how vnfit and vnmeet wee
 are to vnderſtand and conceiue thoſe things,
 which doe aboue all other moſt concerne vs :
 Then doth it let vs ſee the corruption of our iudg-
 ment, how in things belonging to God wee bee
 as brute beaſts, not able to diſcerne things that diſfer,
 nor to put a ſound difference betweene good and
 euill, then doth it let vs ſee that our reaſon is
 vnreaſonable, nay that it is hurtfull vnto vs, a great
 enemy to faith, and a great patron of infidelity
 and

and vnbeleefe. Then it commeth to our affecti-
 ons, and turneth them vpside downe: it turneth ⁵ The sinfulness
 our mirth into mourning, our pleasure into paine- of our affe-
 fulnesse, and our greatest delight into most bitter ctions.
 griefe. If it doe proceed further, and come once to A& 2.
 the heart, and to the stomacke and courage that is Iam. 4.
 in vs, then it cutteth vs to the quicke; then doth it
 at once cast vs downe in humility vnder the hand
 of God, whereas when wee had to deale with
 men, we were as stout as any, and would not start
 for the best. Wee had reason to say for our selues,
 and courage to defend our selues against all them
 that did deale with vs: but now the spirit draw-
 eth vs into the presence of God; it leueth vs to
 see that wee haue to doe with God, and that our
 strength is weakenesse in respect of him. Then do
 our hearts begin to faile vs; then doe wee lay our
 hands vpon our mouthes, and dare not answer. Iob 39. 37.
 Behold heere how the spirit worketh in conuin-
 cing mens consciences of sin: which whosoever
 can finde in himselfe, hee may assuredly say, that
 the spirit of God is in him indeed.

The third note and effect is, the bringing on ³ Iustification.
 forward of this work vnto iustification: for when
 the spirit hath brought vs thus farre, then doth it
 begin to open vnto vs a doore vnto the grace and
 fauour of God. It doth put into our mindes that
 there is mercy with God, and therefore stirreth vs
 vp to seeke mercy at his hands: afterward it doth
 let vs see how Christ suffered to take away the
 finnes of the world, that in the rightousnesse of
 Christ,

Christ, we may looke to be iustified before God. And this it doth not let vs see only, but doth effectually worke a sure perswasion of it in our hearts, and confirmeth the same by two notable effects.

Effects of iustification.

1. Ioy.
1. Pet. 1. 8.
Rom. 5. 2.

The first is a ioy most vnspeakeable and glorious, wherewith our hearts must needs be wholly taken vp, and rauished, when we see our selues by the righteousness of Christ, of the free mercy and grace of God; redeemed from death, deliuered from hell, and freed from the fearefull condemnation of the wicked.

2. Peace.
Rom. 5. 1.
Philip. 4. 6.

The second is the peace of conscience, which indeed passeth all vnderstanding. While sin, and the guilt of sinne remained, there was no peace, nor rest, nor quietnes to be found, but feare within, terrors without, and troubles on euery side: but when once sinne is nailed to the crosse of Christ: when the guilt thereof is taken out of our consciences, and the punishment thereof farre removed, then must needs ensue great peace, because God is at one with vs: and for this we haue the warrant and testimony of the spirit: for flesh and blood cannot worke in vs this holy and heavenly assurance.

4. Readinesse
to doe good.

And hereof doth arise a fourth note, to wit, the life and nimblenes that is in vs to doe good: for when a man doth finde fauour from God, for the forgiveness of his sins, then the loue of God constraineth him, and that ioy which hee conceiueth enforceth him, and putteth life into him for the perfor-

performance of those things, which are pleasing vnto God. Then he beginneth to finde himselfe, not only reclaimed from euill, but also framed to that which is good. Then is his vnderstanding enlightened to see into the mysteries of godlines, then is his iudgement reformed, so that he is able to discerne betwixt truth and falshood, betwixt that which is good, and that which is euill. Then are his affections in some good measure altered: his desire is set, not vpon earthly, but vpon heauenly things: his ioyes are not in earth, but in heauen: his anger is wasted and spent, not vpon his owne priuate cause and quarrels, but his owne finnes, and vpon whatsoeuer hindreth the glory of his God. This is the life of God in him: thus he liueth that hath receiued the spirit, and thus he leadeth his life continually: for they that haue receiued the spirit, are led by the spirit, and doe liue accordingly, bringing forth the fruites of the spirit.

1. Theſ. 5. 23.

Ephes. 4. 18.
Rom. 8. 2.

Gal. 5. 22.

But this hath frailtie ioyned with it, and men through weakenesse may soone fall: therefore if notwithstanding that, we will know whether we still retaine the spirit, wee must try our selues by these rules:

First, if through infirmitie wee haue fallen, (as who doth not) and will know whether thereby wee haue lost the spirit of God, or no, let vs examine what liking or misliking we haue of sinne: for if wee still hold our former hatred of that, and the oftener we fall, the more thoroughly & deadly

1am. 3. 1.
Notes of the
spirit after
slips.
1. Hatred of
sinne.

hatred wee conceiue against it, vndoubtedly that frailty hath not as yet deprived vs of the spirit; for this holy detestation of sin is a fruit of the spirit.

2. Sorrow for
sine.

2. Cor. 7.

Secondly, consider how it standeth with thy sorrow: for so long as thy sorrow for sin encreaseth, it cannot be, that the spirit should bee quenched in thee.

3. Care to a-
void it.

Rom 7.

Thirdly, trie thy care, and if thou find thy selfe more carefull both to fight against sinne, and to preuent it, by auoiding the occasions of it, then know, that not it, but grace hath dominion in thy heart.

4. Greater
zeale in well
doing.

2. Cor. 7. 11.
Ephes. 4.

But the last is most certaine, and that is this, when thou art carefull to redeeme that, which by thy fall thou hast lost, and hast a care to runne so much faster forward, by how much more thou hast been letted by thy fall: then it doth appeare that the spirit is in thee, yea it is liuely and mighty in operation, and such as shal neuer be taken from thee, vntill the day of Christ.

Now further, when the Apostle saith, *Quench not the spirit*, he implieth that the spirit is in some respects like vnto fire; therefore if wee doe but a little consider of the nature of fire, we shall a great deale better iudge of the spirit.

1
The proper-
ties of the Spi-
rit whereby it
resembleth
fire.

Rom. 8. 13.

2

First of all, it will consume things that are combustible: and therefore lighting vpon straw, stubble, &c. it bringeth all to ashes: so doth the spirit in our soules waste, and at length bring to nothing all noysome lusts whatsoever.

Secondly, fire doth purge and purifie things: and

and so doth the spirit purge vs from the drosse of Ioh. 13. 2.
sinne daily more and more, that we may bee holy Ag. 13. 9.
temples for him to dwell in.

Thirdly, fire giueth light euen in the darkeſt 3
places: and ſo is the ſpirit a ſhining lampe, euer
giuing light vnto vs in the miſt of the darkneſs of
this world. 1. Ioh. 1. 5. 6.

And laſt of all, fire giueth heate, and withall 4
doth as it were put life into thoſe things which
are capable of life: for whileſt a man is frozen and
ſtarued, he is numbed, and as it were without life:
but being brought to the fire, hee is reuiued, and
cheered, and then becommeth active and nim-
ble: euen ſo doth the ſpirit ſet vs on heate, and in-
flameth vs with a zeale of Gods glory, with a care
of our dutie, and with a loue of all mankind; yea
withal it putteth life into vs to walke in that good
way which leadeth vnto life.

Thus we ſee what likelihood there is between
the ſpirit and fire, for which cauſe it is ſometimes
called fire: as Matth. 3. 11. Therefore as truly and
certainly as we may ſay there is fire where we ſee
ſtraw or ſticks conſumed, gold or ſiluer purged,
great light in darke places, or great heate and liue-
lineſſe in bodies that were benumbed before: ſo
truly may wee ſay, and ſo certainly may wee per-
ſwade our ſelues that the ſpirit of God is in vs,
when wee ſee our corruptions conſumed, our
ſoules purged, our hearts inlightened, and made
hot in walking, and working according to that
light.

Coloſ. 2. 13.
Ephes. 2. 1.

2. Question.

The second question to be considered, is, whether that man which hath once truly tasted of the spirit, may lose it, and haue it quenched in him?

Answer.

To this it may be said, that because the spirit of God commeth to, and worketh in diuers men diuersly, and in diuers measures, therefore wee must consider of the diuers working of the spirit, and then frame our answer accordingly.

Seuerall operations of the spirit.

1

Math 13.
Luk. 8.

First then there is a lighter and lesser worke of the spirit, which may be quenched: as appeareth in the two kinds of grounds, Luke 8. to wit, the stonie and thornie ground, which doubtlesse felt some working of the spirit; for they are said to receiue the word with ioy, and to beleue for a time, though after either the pleasures and profits of this life did choake the graces of God, or else the fierie heate of persecution did drie them vp, not being such sanctifying graces as are bestowed vpon the elect. If any would see the truth of this more cleerely, let him reade, Hebr. chap. 6. vers. 4.

2. 3. 4. 5.

2

1. Pet. 1. 23.

There is a second kind of working of the spirit, which is more effectually, which can neuer be lost. This *Peter* describeth, saying, that the chosen of God are begotten againe of the immortal seeds of the word: this is not a light but a deepe tasting of the word, whereby men are regenerated and begotten vnto God. The Apostle *John* setteth down another note of this, saying, that they that are thus borne againe, doe not sinne, that is, they cannot make an occupation of sinne: they cannot fall

1. Ioh. 3. 7. 8.

fall

flar away by sinne: and why? euen because *the seed of God abideth in them*, euen that seede where-by they were begotten againe, which will abide in them euen vnto the end, so that they shall neither by secret seducements, nor by open violence *be taken out of Gods hands.*

Marth. 24. 24.
Ioh. 10. 28. 29.

Thus then we see the question answered: neither must it be strange, much lesse offensive vnto vs that the Lord should take some, and leaue others; or that he should work effectually in some, for their eternall saluation, and more slightly in others, for the encrease of their condemnation: for thus hath God dealt euen from the beginning, and that most righteously, because hee may doe with his owne what he will: Rom. 9. 20. 21.

Let vs see rather what vse we may make of it.

First, let vs take heed of quenching any grace of God.

Secondly, still labour to haue a greater measure of gifts, seeing small gifts may be taken away.

Lastly, let vs learne to put a difference between hypocrites and sound Christians: for the one *for* endureth but for a time, but the other lasteth for ever.

But if yet wee require a clearer difference between these seuerall operations of the spirit, let vs marke these rules:

First, let vs trie what insight wee haue into the word of God; certaine it is that both the godly and wicked are enlightened, but diuersly: for the knowledge of the godly is certaine and distinct,

Rules to try whether the spirit haue wrought in vs in a sauings manner.

Concerning
knowledge.

I

and therefore in particular things they are able to apply the threatnings of God for their humiliation; and his promises for their consolation: whereas the knowledge of the wicked is confused, and causeth them to apply nothing to themselves for good.

2

Againe, godly mens knowledge is sufficient to direct them both generally, and in particular duties: whereas the knowledge of the vngodly is onely generall.

Lastly, the knowledge of the one continueth with them vnto the end; but the knowledge of the other leaueth them in the end. Therefore is the knowledge of the godly for the cleerenesse, certainty, and sufficiencie of it, compared to the Sunne: and the knowledge of the wicked to the lightning, which is onely for a sudden flash, and when it is gone, men are more dimme-sighted then they were before. Thus wee see one difference in their iudgements.

Heb. 6.

3

Concerning
the affections.
1. Desie.
Psal. 78. 34.

Secondly, let vs come to their affections. Certaine it is, that the wicked do desire the helpe and fauour of God, but the difference stands in the cause why: they seeke helpe onely because of some extremitie they are in; and sue for the fauour of God, because they would bee freed from griefe: and therefore it is vsuall with them to say; Oh that I were out of this paine! oh, that this my sorrow were taken from me! by which speeches they shew, that so they might be at rest and ease, they would little weigh of the helpe and fauour
of

of God : but the godly finde such sweetnesse in his lyue, that they count it better then life it selfe : *Psal. 63. 3.* in so much that for the obtaining thereof they can be content to forgoe all the pleasures of this life, *Matth. 13. 4.* yea and to suffer whatsoeuer it shall please the Lord to inflict vpon them.

Further, not the godly onely, but the wicked *2. Sorrow.* also are grieved when they haue sinned : but the wicked doe therefore sorrow, because their sinne hath or will bring some punishment vpon them : and the godly sorrow chiefly because they haue *Psal. 80. 7.* offended God, and giuen him occasion to withdraw his fauour from them.

The third difference is in their loue: for though *3. Loue.* both of them doe loue God, yet it is after a diuers manner; the one of sincerity, the other for wages onely. A poore child that is taken vp, fed, and clothed, will loue him that doth thus feede and cloathe him : but if hee receiued no more of that man then of another, he would like him and loue him no better then another : euen so it is with the wicked; if their bellies be filled, their barnes stuffed, and they haue their hearts desire, they loue God indeed, but onely for their bellie and their barnes. Thus did *Saul* loue God for his kingdom; *Achitophel* for his promotion; *Iudas* for his place of Apostleship : but what became of their loue? *Saul* a little afflicted, forsooke God; *Achitophel* somewhat crossed in his deuices, and disappointed of his hopes, hanged himselfe; and *Iudas* for gaue betraied Christ.

Some

Some experience of this wee may see among vs: Courtiers will be professors, and Schollers of ripe wits will be religious, if that Courtiers may become Counsellors, and Schollers may bee preferred to the chiefeft places; but if promotion come not, then is their profession forsaken, and their religion laid aside: and yet that is not all, for either they waxe prophane in their liues, or hereticall in their opinions. Doe the children of God loue on this manner? No, the holy Ghost which they haue receiued in effectuall manner, doth shed the seede of loue in their hearts, and doth worke in them a speciall liking of his goodnesse, and of his holinesse, so that they loue him not for his blessing alone, but chiefly for himselfe: as the naturall child loueth his father naturally, and though his father beate him, yet he beareth it, and still loueth him. They haue powred and infused into them a godly nature, so that they doe freely loue God their father: and though hee afflict them, or crosse them in their desires, yet they loue him, and in loue performe their obedience vnto him continually. Therefore *Job* saith, *Though hee kill me, yet will I trust in him.* And this is the third marke or rule whereby to proue and trie our selues.

3 The last rule is in considering the effect of Gods mercies receiued. For herein do the wicked shew their wickednesse two waies.

First on the right hand, the mercies of God do worke in them a wonderfull contentation, but
not

Rom. 5.

Psal. 116. 1.

2. Pet. 1. 2. 3. 4.

Job 13.

nor such as causeth them to returne the glory vnto God, but rather to ascribe it vnto themselues: for the graces of God do puffe them vp, & make them conceited in themselues. Hereof there ariseth a great security, which bringeth first neglect, and after contempt of all good meanes. On the left hand others offend, being neuer pleased nor contented with that they haue: nay indeed forgetting, or lightly esteeming that they haue, and still desiring new. These men besides that they are vnthankfull, they doe also murmur and grudge against God, and are neuer pleased with him. Betweene these two doe the children of God hold a middle and euen course, and therefore wee shall see these things in them. First a sight and acknowledgement of their wants, which cause them to long for the *sincere milke of the word*, that thereby their wants may bee supplied, and their graces increased: and so farre are they from being lifted vp with pride, that they reioyce when their pride may bee pulled downe, whether by rebukes, or threatnings, or corrections from the Lord. For they know that if *Paul* needed meanes of humbling, (2. Cor. 12.) much more doe they.

Besides, as they desire the word, so they waite vntill it please the Lord to worke further in them thereby: and this waiting is as earnest as theirs, who hauing watched all night, do wait and looke for the dawning of the day.

Secondly, as they see their wants, so doe they *Psalm. 119. 10.* also see the graces they haue receiued, and are for

D d

that

that time well apaid and contented therewith: and therefore as their wants doe humble them, so Gods graces doe comfort them: and as their wants do call vpon them to seek more, so the gifts they haue, prouoke them to be thankfull for that they haue receiued. And thus much for the last rule of triall. These forenamed properties who-soeuer can find in himselfe, he may bee assured that the spirit hath wrought in him so effectually, as that it shall neuer be taken from him.

But what then? may such cast off all care? No, the Apostle saith vnto such, *Quench not the spirit.* And not without cause: for though the spirit it selfe can neuer bee vterly taken from them, yet doublelesse if pride, security, or any other sinne begin to take place in them, the graces of the spirit may decay, and their cleare vnderstanding, and comfortable feelings may be gone, so that in their own and others iudgements, the spirit may seeme to be quite extinguished.

Neither must this seeme strange: for if the Image of God which was more perfectly placed in *Adam*, might be quite lost, then no maruell if the graces of the spirit bee drowned in vs for a time. The Galathians were truly regenerated, and had receiued Christ into their hearts: yet their graces were so choked and quenched, that hee was as it were without fashion or forme: so that the Apostle did as it were trauell againe, vntill Christ was fashioned anew in them. *Dauid* also vpon the committing of his sinne was brought vnto

vnto that case, that he prayed God to create in him *a new spirit*. What, was the spirit quite gone? No, for by and by after he prayeth that God *would not take his holy spirit from him*: but the graces thereof were wonderfully decayed, and therefore he desireth that they might be renewed.

But that none may abuse this doctrine, let vs consider what punishments doe follow vpon the quenching of the spirit in this sort.

First of all we must know, that though the spirit bee not gotten by our labour, yet that is required for the obtaining of it, and it must cost vs much paines ere we can get it into our hearts: all which seemeth to be lost when the graces of the spirit are withered.

Secondly, all that peace and ioy, before spoken of, is gone, with how great griefe and woe they know that in any measure haue tasted of it.

Thirdly, for that time they haue no heart to do good, but are made vnprofitable burthens to the earth.

Moreover, such are in danger of falling into reproachfull euils, and so to procure the sharp correcting hand of God vpon themselues, who hath said, that *though hee will not take his mercies vnterly from his children, yet hee will visit their sinnes with the rod, and their iniquities with scourges*: as he dealt with *Dauid*.

Last of all, when the graces of the spirit of God are once decayed, they cannot bee repaired but with very much sorrow: for what a griefe will it

Euils that follow vpon quenching of the spirit.

1

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3

4

5

be to call to mind our former transgressions; to aggravate them by all circumstances, to apply the terrible threatnings of the law to our stonie harts, and the like? The consideration of all which discomforts, should cause vs to beware how we quench the spirit.

Yet here is matter of comfort also: for though we may suffer a great decay of Gods graces, yet by the rod or by the word, or by both, they shall be renewed in vs againe.

*A Discourse of murmuring in the time
of affliction.*

MAny men hearing of the often murmurings of the Israelites, doe iudge them the worst people vnder the Sunne: but such doe little consider, either the temptations whereby they were prouoked to murmure, or the corruption of their owne hearts, which will as bitterly murmure vpon lesse occasion. For albeit they were an obstinate and stiffe-necked people, yet heerein they were vehemently tempted, that they came from plenty in Egypt, to scarcety in the wildernesse, hauing neither meate nor drinke for all that multitude, being sixe hundred thousand men, besides women and children. Wherefore let vs cease to wonder at this people, and in them see our owne corruption. For do not many amongst vs, beholding the abundance which the Lord hath bestowed

wed vpon Magistrates or Ministers, for the discharge of their duties, doe they not (I say) rather murmur at it, then shew themselves thankfull for troubles that they are freed from, and for sufficiency that the Lord hath giuen them to liue vpon?

True it is, that notwithstanding the greatnes of this peoples temptation, their sinne was very heinous; for Gods mercies had been wonderfull towards them euen immediatly before, and that the vnthankfullest of them had been driuen to confesse: yet did they wish to returne to their former bondage, rather then to be brought to such straits: Psal. 106. but notwithstanding the grieuousnesse of this their sin, many now adaies come nothing behind them: for their eyes are so vpon their wants, that the want of one thing which they doe desire, though it be but small, doth more disquiet them, then manifold blessings do comfort them, to make them thankfull.

But this discontentment we must bee armed against: which wee shall bee if wee can receiue the fauour of God for it selfe, though it come alone, yea though trouble doe come therewith: for hauing it, wee haue all things, and wanting it, wee haue nothing. Again, if wee haue it, no misery can make vs miserable: and if wee haue it not, in greatest prosperity we are most miserable.

But the Israelites here dealt after a cleane contrary manner: for the want of bread in the wilderness, being but for their bodies, did make them

to despise their great and wonderfull deliuerance out of Egypt, which was vnto them a signe of their spirituall deliuerance. And this is the nature of all worldlings; they had rather forgoe many spirituall benefits, then one corporall commodity: they grieve more at the losing, and reioyce more at the hauing of wealth, then of godlineffe.

But to returne to the point in hand, such murmuring is so great a sinne, it shall be profitable to consider of some remedies against it.

Remedies against murmuring.

Now for as much as impatiencie proceedeth from infidelity, the remedie therof must be fetched from faith in Gods mercies, in the merits of Christ, in the hope of the resurrection, and in Gods fatherly prouidence.

- 1 First (I say) Gods rich mercy, and favourable dealing with vs, being duly considered, cannot but worke in vs patience: for seeing that the Lord forbearcth vs, and that when for the ripenesse of our sinnes he might confound vs, hee doth rather heape blessings vpon vs, this cannot but bridle vs from murmuring, though all things fall not out according to our hearts desire. Especially seeing that the Lord will deale with vs still as he did with the Israelites, that when ordinarie meanes failed, had extraordinary prouision made for them; the clouds giuing them bread, and the rocke water, to teach vs that man liueth not by bread only (as *Moses* applieth it, *Deut. 8.*) but by the word of God.

- 2 A second remedie is, to haue a liuely faith in the worke of our redemption, to wit, the remission

sion of our sins, the imputation of Christ his righteousness, and inherent sanctification.

First then if we can stedfastly beleue that God for Christ his sake hath freely forgiven vs all our sinnes, and giuen his sonne, that in him we might be blessed, we cannot but be assured, that *with him* Rom. 8. *he will giue vs all things.* For seeing sin, which is the cause of all miserie, is taken from vs, wee may be sure that no crosse shall euer hurte vs.

Againe, if wee could beleue that as God doth lay our sinnes vpon Christ, so he doth impute his righteousness to vs, how should we doubt of food or raiment, &c. For by this meanes hee is made our mercifull and louing father, who is for power, able; and for will, readie to helpe vs in all extremities. And thus doth he abide for euer, and is neuer changed.

To these two former, must be added the second part of our redemption, namely, the sanctification of the spirit, which if we feele in our selues, may be a great helpe vnto vs against impatiency: for it is a greater thing to sanctifie a sinner, then to worke wonders in nature. Therefore if we can beleue in our hearts that God is able to make of sinfull and wicked men, iust & righteous; of whoremongers, chaste persons, &c. and that he is able and willing to deliuer vs from all our corruptions, be they neuer so strong by nature or custome; if, I say, wee can giue credit vnto this, why should wee euer doubt that hee will faile vs in outward things?

Further, if we can beleue that God hath prepared

red a kingdome for vs; and that he will raise vs vp at the last day in body & soule to enioy the same; how can wee but bee assured that hee will giue vs lesser matters; euen the things of this life?

Another thing to stay our hearts vpon when murmuring doth assaile vs, is faith in Gods prouidence; which is either generall or particular.

The generall prouidence of God must be considered, first in the creation of all things: secondly in the preseruatiō of them.

Doe wee then belecue that the Lord made all things of nothing, and shall we doubt of his ability to provide for vs? When God created light before the Sun, the Moone, or the Stars: and caused grasse to grow vpon the earth, before there was either raine, or dew to water it, he did thereby teach vs: first, that we should not put too much trust in them whilst we haue them: and againe, that rather then wee should suffer hurt by the want of light, grasse, or other such things, the Lord both could and would provide for vs without them. Yet now if wee should not haue the Sunne, wee would thinke that light were taken from vs: and if wee wanted raine, wee would soone thinke wee should neither haue grasse, nor corne: but the Lord hath ordained these meanes to serue his prouidence, not for himselfe, for without them hee can easily helpe vs, but for our weakenesse, who otherwise could not easily be assured of his goodness.

Secondly, we must beleue that God preserueth all:

Gen. 1. 3.

all : so that a sparrow doth not fall to the ground Matth. 10.

without his prouidence, and hee hath a great care
of beasts, and fowles : doth the Lord prouide for Matth. 6.

these, and will he not prouide for man, for whom
these were made, and are are preserved? Hereunto

we must ioyne the particular prouidence of God:

Hath he made our bodies, and will he not cloathe

vs? hath he giuen vs life, and will hee not minister

vnto vs food for the sustaining thereof? He could

prouide for the Israelites in the barren wildernesse

fortie yeeres together : yea he could preserve *Mo-*

ses and *Elias* fortie daies without any meate at all :

which evidently proueth that Gods blessing is

all in all, whether there be meanes or no meanes,

David obserued by experience, that the righte-

ous seed of the righteous was *neuer forsaken, nor* Psal. 37.

begged their bread : and if wee could bee righteous

as then many were, wee should find the same true

in our owne experience as he did.

These things well considered, will worke in vs

a patient minde, the properties whereof are,

First, to be contented with whatsoeuer the Lord Properties of

sendeth, alwaies acknowledgng godlinesse to be a patient

great riches : for we ought not to seeke great mat- mind.

ters, nor suffer our desires to bee carried after high Philip. 4. 11

things : for this did the Prophet *Jeremie* rebuke in Ier. 45. 4.

Baruck. And Christ would haue vs to pray onely

for our daily bread : which also was *Iacobs* prayer, Gen. 28.

that he might haue food and raiment, wherewith

the Apostle would haue vs to *be content. Let vs first* 1. Tim. 6.

seeke the kingdome of heauen, &c. and then, if the

Palm. 4.

Lord giue plenty, let vs be more thankfull and seruiceable : if not, his fauour is sufficient of it selfe, and we shall bee more comfortable with a little; then other, are in great abundance without that. But if we cannot rest in the fauour of God, though wee want these outward things, it is certaine wee doe not truly esteeme it, neither haue wee at that time any comfortable assurance of the remission of our sinnes.

- 2 The second property of a patient mind is, simply to giue vp it selfe vnto God: and to commit it selfe into his hand, waiting at all times for helpe from him; who onely is the author of all goodnes, yet neither prescribing the meanes, nor appointing the time, nor in any case indenting with him: for the Lord will haue the disposition of his mercies free vnto himselfe, to giue and bestow, when and where, and how it pleaseth him, and as it may most make for his glory: and therefore wee must wholly resigne vp our selues vnto him. Which if we can doe, so mercifully doth God vs to deale, that when we least desire outward things, then we shall haue them: and when wee freely giue them vp to him, he will giue them to vs againe.

Abraham gaue vnto the Lord *Isaac* his sonne, which when the Lord did behold, hee quickly gaue him his sonne againe: and so will hee deale with vs still. The readiest way to retaine life, goods, &c. is to yeeld them vp wholly into Gods hands: not with this condition, that he shall giue them to vs againe, (for that were to mocke the Lord)

Lord) but without all care to haue them, we must giue them to him, being heartily well content for his glory to forgo them, and then if they be good for vs, wee shall receiue them againe: if not, wee shall receiue some spirituall grace, which shall better supply the want of them. Yea the infinite wisdom and mercy of God doth wonderfully appeare herein, that sometimes hee keepeth vs long without these things, because that if we had them, he seeth that we would abuse them, and preferre them before spirituall blessings. And sometime the Lord, seeing our small regard of spirituall things, will by the want of these outward things, bring vs to make greater account of them, that when wee can well want the one, and highly esteeme the other, we may haue both together.

FINIS.